The Outlook

Vol. 63 December 9, 1899 No. 15

CONTENTS

THE WEEK:

The New Congress: The Roberts Case... 849
The Hardwick Bill..... 849
In Luzon..... 850
The Friars' Land Titles..... 850
Financial Reform..... 851
Mr. Bryce on South Africa..... 852
Mr. Chamberlain and his Critics..... 853
The Indian Famine..... 854
The German Navy..... 855
Unification of Education..... 855
Railroad Slaughter..... 856
Art Union..... 856
A Great Publishing House..... 857
Higher Criticism and the Methodists..... 857
Women's Christian Associations..... 858
The Army and Christian Associations... 858
American College at Constantinople..... 859
Food Adulterations..... 859

EDITORIALS:

The President's Message..... 860
Secretary Root's Report..... 863
Financial Reconstruction..... 865
A Spiritual Reaction..... 867

CONTRIBUTED ARTICLES:

The Boer who Took Me In..... 869
By Poultney Bigelow

Moral Tendencies of Existing Industrial Conditions..... 871
By Washington Gladden

A Visit to the Compulsory Arbitration Court of New Zealand..... 877
By Henry Demarest Lloyd

The Preacher: His Object, His Instruments, and the Secret of His Power... 880
By Lyman Abbott

Indian Summer..... 886
By A. L. Donaldson

BOOKS AND AUTHORS:

The New Pacific (H. H. Bancroft)..... 886
Books of the Week..... 887

NOTES AND QUERIES..... 891

FOR THE LITTLE PEOPLE..... 893

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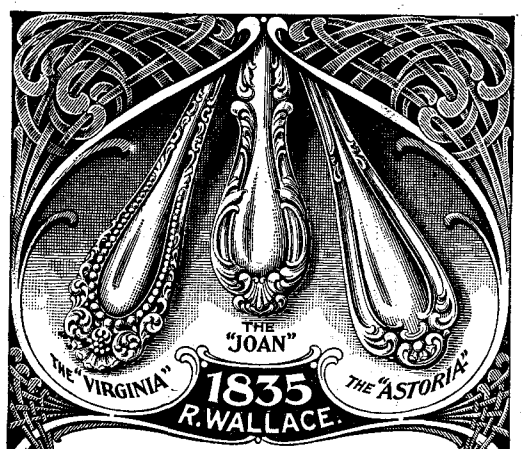

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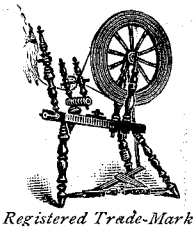

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The Outlook

Published Weekly

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The New Congress: The Roberts Case

The Fifty-sixth Congress was called to order on Monday morning of this week. Ordinarily the formalities preceding the reading of the President's Message are of little general interest, but on this occasion public interest was intent upon the action or non-action of the House in the case of Brigham H. Roberts, of Utah. When Mr. Roberts's name was called, Mr. Tayler, of Ohio, objected to the oath being administered. Mr. Tayler said:

I do so on my own responsibility as a member of this House, and because of specific, serious, and apparently well-grounded charges of ineligibility. A transcript of the proceedings of a court in Utah, evidencing the fact that the claimant was in 1889 convicted of the crime of unlawful cohabitation, I shall present. Affidavits and other papers in my possession indicate that ever since then he has been persistently guilty of the same crime, and that he was then and is now a polygamist.

Mr. Tayler declared that these facts made Mr. Roberts ineligible as a member of the House because of the statutory disqualifications of the Edmunds Law, "and for higher and broader and quite as sound reasons." To this indictment from the Republican side of the House there was added from the Democratic side a confirmatory protest by Mr. MacRae, of Arkansas, who said:

In addition to the reasons already given, I wish to say that the presence here of the Representative-elect from Utah is an insult upon the American home and American womanhood and in violation not only of the laws of the United States, but of the fundamental law of Utah. An opportunity will be given for an investigation, thorough and complete, but if one-half the facts charged are true, there ought not to be one man in this House who would consent to the Utah Representative taking his seat.

The Speaker called upon Mr. Roberts to stand aside for the present, and he did so. After the other members were sworn in, Mr. Tayler offered resolutions reciting that the charges as outlined above had been made by a member on the basis of public records and affidavits, and directing, therefore, that

The question of the prima facie right of Brigham H. Roberts to be sworn in as a Representative from the State of Utah in the Fifty-sixth Congress, as well as his final right to a seat therein as such Representative, be referred to a special committee of nine members of the House, to be appointed by the Speaker; and until such committee shall report upon and the House decide such question and right, the said Brigham H. Roberts shall not be sworn in or be permitted to occupy a seat in this House; and said committee shall have power to send for persons and papers and examine witnesses on oath in relation to the snbject matter of this resolution.

By unanimous consent it was agreed that the consideration of the resolution should go over until Tuesday after the reading of the President's Message. Comment upon the discussion must be deferred until next week. In the action of Monday on the Roberts case a substantial triumph was gained for those who have maintained that there was no legal or constitutional necessity for even such temporary recognition of the polygamist candidate as would be involved in allowing him to take the oath as a member undisputed. This position, our readers will remember, has been held from the first by The Outlook. A summary of the President's Message, with comment, will be found on another page.

❀

The Hardwick Bill

The effect of public opinion is strikingly illustrated by the fate which has overtaken the so-called Hardwick Bill in the Georgia Legislature. It was at first reported favorably by the committee to whom it had been referred, but when it came up in the House it was opposed by the Chairman of that committee as unwise, and

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was lost, receiving only a very small minority of votes in its favor. While it was not stated in so many words, the object of this bill was to provide for the disfranchisement of the negro in the State of Georgia. Those favoring the bill did not attempt to hide its purpose. It was the most radical measure that has yet been considered by any of the Southern States. The Mississippi law on this subject provides that an individual must be able to read any portion of the Constitution, or *understand* it when read to him. The Hardwick Bill provided that a person, in order to be entitled to vote, must be able to read *and* understand the Constitution. By the use of the "understanding" clause the author of this bill hoped to provide a way by which the intelligent negro should be prevented from voting and the ignorant white voter permitted to vote. This clause was also put in with special reference to the ignorant white voters of foreign descent who have recently taken up residence in Georgia. The Hardwick Bill also contained the "grandfather" clause which is incorporated into the law of Louisiana. It provides that any individual who voted prior to 1867, or any of his lineal descendants, can vote without passing any of the educational qualifications. The colored people in Georgia made a strong, conservative, and sensible protest against the passage of the bill, and in many quarters it had effect. The colored people in their petition expressed a willingness to have a bill containing an educational or property test, or both, provided the test is made to apply to both races alike. They are opposed, however, strongly to the "grandfather" and "understanding" clauses, as they consider them both unjust and unconstitutional.

❀

In Luzon Aguinaldo's whereabouts still continues a mystery. The theory last week seemed to be that he was fleeing along the west coast toward the north. Our troops in the part of Luzon north of the line from Dagupan to Baler have pushed their advance into the interior, and have easily driven away the insurgents wherever encountered. The most important military event of the week was the occupation of Bayombong, which Aguinaldo had intended to make his "capital" had time been given him to reach it. There was a ludicrous feature about the capture of this town which resembles an incident in the Porto Rican campaign, in which a surrender was demanded and received by the telephone. Lieutenant Munro, with fifty men, telegraphed ahead to General Conon, the Filipino commander at Bayombong, that he was coming with a large force; General Conon promptly surrendered by telegraph eight hundred men, and Lieutenant Munro marched his fifty men into the place and took possession of the eight hundred, and many supplies, arms, etc., acting as an "advanced guard" of the non-existent near-by American army. Vigan, a port thirty-five miles north of Dagupan, on the west coast, has been occupied by forces from the Oregon and other American ships. In the mountains between Dagupan and the ocean Colonel Bell, on November 28, fought and defeated two insurgent brigades and seized artillery, supplies, and munitions in quantity. There has been little news from other parts of the islands, but all seems to show a diminution of hostilities. General Otis's report on the war up to August 31 contains little not already summarized in the partial report of the Commission. As to the exclusion of the Chinese, he declares it to have been a matter of public policy, and goes at some length into the racial differences between the Filipinos and the Chinese, explaining that strong prejudice against the Chinese prevails among the natives because of the success and unscrupulous dealings of the Chinamen in all trade matters. He says that in view of the race hatred between the Chinamen and the natives, as well as the factional differences among the Chinamen themselves, which sometimes broke out into open riot and bloodshed, he deemed it expedient to apply the American immigration laws to the islands.

❀

The Friars' Land Titles Referring to a recent article in The Outlook, the Springfield "Republican" says:

Dr. Leonard Woolsey Bacon has baited The Outlook again in the matter of the lands of the religious orders in the Philippines. In its reply The Outlook calls attention to the fact that many of the holders cannot show title

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deeds, and it argues from that fact that a land court could escheat the property to the State. It fails, however, to note for the benefit of its readers that, while many of the present occupants, namely, the religious orders, might not be able to show title-deeds, they have equivalents in what Senator Gray at Paris called possessory titles. This point was brought out by Mr. Gray in the examination of John Foreman:

Mr. Day—What would become of the land then?
Mr. Foreman—Confiscate it from the orders.
Mr. Gray—On what ground? We have no law which will allow us to arbitrarily do so.
Mr. Foreman—They have no title-deeds, and it would not be confiscation exactly.
Mr. Gray—They have a possessory title?
Mr. Foreman—Yes, sir.
Mr. Gray—Have been in possession for one hundred years or so?
Mr. Foreman—Yes, sir.

Now, how does The Outlook get around the possessory titles? John Foreman got around them finally by declaring that he would "take the bull by the horns and say, 'You clear out.'" But The Outlook declares against confiscation.

This is just the question which The Outlook would leave to a court or courts of law properly constituted to determine. It may, however, remark that what the "Republican" calls possessory title is a title gained by what is known as "adverse possession;" that it is well settled by a series of decisions that such adverse possession must be "actual, visible, notorious, distinct, and hostile," and that it may well be doubted whether the courts would hold that such a title had been gained in a country where notoriously there were no courts or processes by which the title could be contested.

❀

Financial Reform Last February the Republican caucus of the Fifty-fifth Congress appointed a committee to draft a currency and banking reform measure. That measure was completed last week, and recommended to the present session of Congress. Omitting minor features, the essentials of the bill are as follows:

(1) The gold dollar of 25 8-10 grains, 9-10 fine, is declared to be the standard unit of value.

(2) All interest-bearing obligations of the Government and all United States notes and Treasury notes shall be redeemed in gold. The present legal-tender quality of the silver coinage or of the paper currency of the United States is not affected. The Treasury is ordered to keep silver at par with gold.

(3) There shall be established a Treasury division for the issue, redemption, and exchange of the several kinds of money. A reserve fund is to be constituted equal to one-fourth of the amount of outstanding United States and Treasury notes. When necessary, the Secretary of the Treasury may transfer to it any moneys not otherwise appropriated in excess of a standing Treasury general working balance of fifty millions. The Secretary of the Treasury is required to use the reserve fund in maintaining at all times the parity of every dollar issued by the Government.

(4) Whenever necessary to maintain the gold reserve, the Secretary of the Treasury is authorized to issue and sell United States bonds. United States notes and Treasury notes shall be redeemable in gold. Notes so redeemed shall not be disbursed save in exchange for gold. Silver certificates are left on their present basis.

(5) The silver bullion in the Treasury may be used for subsidiary coinage.

(6) National banks are authorized to issue circulation equal in amount to the par value of the bonds deposited by them as guarantee for such circulation, instead of circulation equal to ninety per cent. of that value, as at present.

(7) An annual tax of one-fifth of one per cent. is provided on the value of National bank franchises—a change from the present tax of one per cent. a year on bank circulation.

(8) National banks with a capital of twenty-five thousand dollars may be established in towns of not over two thousand inhabitants. The present minimum capital is fifty thousand dollars.

We have commented on this bill on another page.

❀

The Boer War Last week there was a complete embargo on news from Natal. From Cape Colony the only information of importance was that the Dutch rising had become so general along the northern boundary that, in the Colesberg district alone, two thousand colonists had joined the Boers. The news from the Kimberley region was even more impressive. During the seven days ending on Tuesday of last week General Lord Methuen had marched fifty-three miles in

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his effort to relieve Kimberley. He had fought two battles, at Belmont and at Graspan, in which he had lost in killed, wounded, and missing over five hundred men, or one-sixth of his force. At the Modder River he fought another battle, in which he lost as many men as in the other two together. The Boers were strongly intrenched, their front extending five miles along the bank of the river. After fourteen hours' desperate fighting the British succeeded in driving the Boers, who were in force on an island and on the south bank, to the north bank of the river. As in the previous fights, the naval brigade rendered superb assistance. General Methuen's entire force was under fire, and casualties were reported from all parts of it. He is still at Modder River, awaiting the forwarding of reinforcements, especially of engineers for the repairing of the bridge, so that naval guns, field batteries, and supplies may go forward with him. So far in this war the Boer losses in killed, wounded, and prisoners are unknown; the British losses amount to about forty-two hundred men, of whom over four hundred were killed and over eighteen hundred wounded, leaving about two thousand missing and prisoners.

❀

Amenities General White has written a letter from Ladysmith to General Joubert, thanking him for sending back a hundred and fifty non-combatants who were captured in the Dundee fight. General Joubert has also sent back five hundred coolies taken at the same time. When the British prisoners captured three weeks ago at Estcourt reached Pretoria, the Boer officials bared their heads, and the spectators on the streets saluted respectfully. Lieutenant Winston Churchill said to a correspondent of the Associated Press:

> The Boers have treated us with much kindness. This was the case from the outset. They praised our defense of the armored train, and expressed surprise that the locomotive was saved from becoming a hopeless wreck, as they expected, under their artillery fire. We were then marched through a pouring rain to Colenso, proceeding the next morning to the Boer camp near Ladysmith, and then going by rail to Modder Spruit, finally arriving here on November 18. On the journey great numbers of burghers crowded to see us, but there was only one who made insulting remarks, the others courteously offering us cigarettes or showing such marks of attention.

Mr. Churchill added that the confinement was close, but that he had no reason to complain. He said that he had held many discussions with the Boers as to the rights of the war, and had been impressed by the large number who could speak English. He found that most regretted the war, asserting that it had arisen on account of misrepresentations. A pleasant incident is reported by the correspondent of the London "Telegraph" as emphasizing the friendly relations existing between America and England. Colonel Stowe, our Consul at Cape Town, recently paid a visit to the Boer prisoners, and found them living comfortably, with supplies of food, tobacco, and books. In order that English prisoners at Pretoria might enjoy the same consideration, he authorized Mr. Macrum, our Consul there, to honor captive officers' checks to the amount of seven thousand five hundred dollars. Some friction has been encountered, however, by Mr. Macrum in securing permission to disburse funds for the benefit of British prisoners, although he has not been prohibited by the Boer Government from caring for the welfare of British subjects in the Transvaal. Yielding to Mr. Macrum's repeated appeals to be relieved, the President has now nominated for the position Mr. Adelbert Hay, a son of the Secretary of State. Not only American but also British interests in South Africa will henceforth rest on the shoulders of a young man but twenty-three years old.

❀

Mr. Bryce on South Africa The most satisfactory of the numerous books on South Africa, Mr. Bryce's "Impressions," has gone into a new edition, and its author contributes a new preface. In it he declares that the Jameson raid has had an immense influence in causing the present war. (1) It revived the racial feeling in Cape Colony, a feeling which was on the point of dying out as a political force. Mr. Schreiner and his Africander ministry, however, have done much to restrain that feeling. (2) In the Orange Free State purely Dutch sentiment has naturally revived in a still greater degree. The hope of a British presidential candidate was at once aban-

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doned, and a defensive alliance was concluded between the Free State and the Transvaal. (3) In the Transvaal itself the party of constitutional reform was silenced, and the Kruger or Tory section proportionately strengthened. The Constitution was steadily narrowed, and the policy of armament and fortification initiated. With all these unfavorable elements at work, says Mr. Bryce, the cardinal necessity of patience in the pursuit of imperial objects in South Africa was more than ever evident. To the success of that pursuit, time, intelligence, forethought, and consideration for the Boers were necessary. How have these conditions been fulfilled? They have been disregarded. Sir Alfred Milner dissociated himself from the old policy of balance between the two races (the only policy which can ever succeed), and made himself the representative of one section only. The result has been war, and, as Mr. Bryce points out, war undertaken under most unfavorable circumstances to Great Britain. The Colonial Dutch have been alienated; the two republics have united their fortunes; Boer military strength has been underrated, and Continental opinion has been arrayed against England with greater bitterness than at any time during the Queen's lifetime.

❀

Mr. Bryce's Questions

In an article in the current "North American Review" Mr. Bryce asks two questions:

First—Were the grievances of British subjects so serious, was the behavior of the Transvaal Government when asked for redress so defiant or so evasive, as to contribute a proper cause of war.

Second—Assuming that the grievances (which were real, but in my opinion not so serious as has been frequently alleged) and that the behavior of the Transvaal did amount to a *casus belli*, was it wise for Britain, considering the state of feeling in South Africa and the mischief to be expected from causing permanent disaffection among the Dutch population, and considering also the high probability that the existing system of government in the Transvaal would soon, through the action of natural causes, break down and disappear—was it wise for her to declare and prosecute war at this particular moment?

"Neither of these questions ever arose;" that which caused the war, says Mr. Bryce, was a grievance for the redress of which Great Britain had no right to interfere, namely, the length of time which must elapse before the immigrants into the Transvaal could be admitted to citizenship.

The Boers made concessions, but the British Government held these concessions insufficient. In the course of this discussion the British Ministry used language which led the Transvaal people to believe that they were determined to force the Boer Government to comply with their demands; and they followed up their despatches by sending troops from England to South Africa. They justified this action by pointing out (and the event has shown this to have been the fact) that the British garrison in South Africa was insufficient to defend the colonies. But the Boers naturally felt that if they remained quiet till the British forces had been raised to a strength which they could not hope to resist, they would lose the only military advantage they possessed. Accordingly, when they knew that the Reserves were being called out in England, and that an army corps was to be sent to South Africa, they declared war, having been for some time previously convinced, rightly or wrongly, that the British Government had resolved to coerce them. They were in a sore strait, and they took the course which must have been expected from them, and, indeed, the only course which brave men who were not going to make any further concessions could have taken.

Mr. Bryce believes that the war will permanently embitter the relations of the Dutch and English in South Africa. "To some of us it appears a calamity for England also, since it is likely to alienate, perhaps for generations to come, the bulk of the white population in one of her most important self-governing colonies; it may, indeed, possibly mean for her the ultimate loss of South Africa."

❀

Mr. Chamberlain and His Critics

When Queen Victoria announced her expectation of going to the Italian instead of the French Riviera for her annual winter sojourn in a mild climate, there was a great deal of protest from the French press. Illustrated journals of the vulgar sort, such as "Le Rire," "La Caricature," and the "Journal Amusant," even published indecent cartoons and innuendoes. Little notice was taken of these at first, but their persistence finally elicited a sharp comment from a British Cabinet Minister, namely, Mr. Chamberlain. Last week, speaking at Leicester, he recognized the fact that the French papers had not spared

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the "almost sacred person of the Queen." This, continued the speaker, provoked natural indignation, "which may have serious consequences if our neighbors do not mend their ways." The rejoinders of such Paris journals as the "Patrie" and the "Petit Journal" were outrageously violent. Those of the better journals, such as the "Temps" and the "Figaro," pointed out that, while committing a gross diplomatic blunder, Mr. Chamberlain did not speak for the Cabinet; they contrasted his utterance with the recent statesmanlike speech of M. Delcassé, the French Foreign Secretary, whose references to the Transvaal were received with warm commendation by all sections of the British press. Attention is also called to the fact that M. Paul Cambon, the French Minister at London, had already categorically disavowed the cowardly attacks upon a venerable woman of stainless character. Mr. Chamberlain has certainly added to the difficulties of the best Ministry which France has had in many years—a Ministry already accused by its enemies of being "sold to England" because of M. Delcassé's moderate speech. It is in his own country, however, that Mr. Chamberlain has received most caustic criticism. The London "Times" informed him that it is the business of responsible men to weigh their words, and especially it is the business of Ministers to refrain from irritating observations upon transient phases of opinion. Lord Rosebery, speaking at Edinburgh, said:

> We have no right to go into the gutters to fish up the derelict press of any country and to hold it up to scorn or as a motive of our policy. It is impossible that the Queen could be besmirched by such attacks, which only recoil on the attackers; and, whatever the degraded outburst may mean, it does not represent the best or highest opinion of France. We have been overready to flout other nations, and it is no wonder that Great Britain is unpopular abroad. I do trust that this undiplomatic frankness will cease, for these stinging words rankle long afterward, and it is not for statesmen to speak under the passing irritation of the moment.

In the same speech Mr. Chamberlain used the word "alliance" in characterizing an understanding between the Teutonic race and the two great branches of the Anglo-Saxons. This, too, caused a general flutter in the press, especially in that of Germany, where the Chauvinist organs protested vigorously. Other papers, however, declare that, while Germany does not intend to fight other people's battles, the United States, Great Britain, and Germany should co-operate in all essential questions of world policy.

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The Indian Famine Lord Curzon, the Viceroy of India, has lately issued an official statement regarding the extent of the famine in that country. This statement furnishes the first exact information necessary to the comprehension of the area affected and the intensity of the suffering. The area affected is about three hundred and fifty thousand square miles, having a population of thirty million people. It includes nearly all of the Central Provinces, the Berars, North Deccan and Guzarat in the Bombay Presidency, besides the Southeast and Central Punjab. It also includes the native States in Central and Western India, the large group of native States north of Bombay, Baroda, Indore, and virtually the whole of Rajputana. The number of people affected in the famine of 1896–97 was fifty-two millions. The present famine oppresses a somewhat smaller population, but in Rajputana and North Bombay the distress promises to be greater than in the previous famine, just as the present drought has exceeded the memorable one of 1868. The relief offered by the Government of India and by the provinces affected consists in the giving of work to the able-bodied and in the establishment of kitchens for children and for those too weak to work. Large quantities of hay are being sent into the famine area to save the cattle, on which the agriculturists are so dependent. The Government of India may be depended on for an earnest and sympathetic effort to save life, but the problem is a terrible one, and needs the supplementary help of the generous of all lands, for the situation is rapidly growing worse. The latest report is that the number of men and women applying for "relief work" had increased about a hundred thousand over the previous week. In North Guzarat cases of starvation to death are occurring; parents are abandoning their children because unable to support them and unable to see them die before their eyes; emaciated men, women,

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and children are met on the roads trying to reach places where food can be found; children are born by the roadside and their mothers die because they have no food; children reduced to skeletons are found deserted and dying. That such cases should be found so early in the famine makes the prospect very alarming, for matters must grow worse every week until the rains of next July. It is not too soon for us in this country to remember the Indian famine in our benefactions. The best help is that which comes at the beginning of a famine, for many can be kept on their feet at a mimimum of cost who would otherwise fall into hopeless destitution; and the best avenue for our aid is through the missionaries representing the various American Mission Boards.

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The German Navy

Though still a young man, William II. has already erected a monument to himself—the new German navy. Two years ago, at his urgent solicitation, the Reichstag passed a so-called six years' naval law, on condition that no more appropriations for the navy be made until the expiration of that time. Prince Hohenlohe, the Imperial Chancellor, then declared that the bill would place the navy on a satisfactory basis and would definitely fix the military expenditure during the sexennial period. A year ago Admiral Tirpitz, Secretary of the Navy, said that the Government would observe this limitation. Perhaps these dignitaries will now admit that, when they thus assured the Reichstag, they also erred in judging of Germany's future political exigencies. What were these exigencies? One of them, according to a Berlin paper, was "the entrance of the United States of America into the sphere of world policy." It is also likely that Japan's development had an influence. As a third factor, however, the Emperor finds it increasingly irritating to be so near the greatest naval power in the world, and yet, in quality and quantity of like equipment, so far from it. Hence, in a recent speech at Hamburg, he declared that there must be a greater strengthening of German naval forces. "If that class of reinforcements had not been refused me during the first eight years of my reign—refused despite my urgent requests, refused with scorn and even mockery—how different matters would have been now! We should be able to push our thriving trade and commerce over-sea. The face of the world has changed greatly during the last few years. What formerly required centuries to accomplish is now done in a few months. The task of the Kaiser and Government has consequently grown in large measure." This speech foreshadowed a formal demand. Under the 1897 arrangement the German Government applies fifteen million dollars annually to the navy. The Emperor's proposition is that twenty-three million dollars per year be so applied. If such expenditure be continued until 1917, the German navy may be powerful enough "to bear the responsibility for the conduct of our diplomatic business." The prospective addition means over fifty battle-ships or armored cruisers. Will the Emperor's project pass the Reichstag? He is assured of the support of most Conservatives and Liberals, and of the opposition of the Radicals and Socialists. The latter consider that the Government has broken faith. The Center, or Roman Catholic party, now preserving the balance of power, sees in the Kaiser's plan a grand opportunity for obstruction, and then for such an arrangement with the Government as greatly to redound to the power of the Roman Church in Germany. In exchange for its support, the Center will probably ask for the renunciation by the Emperor, as King of Prussia, of any interference in the appointment of Roman Catholic Bishops, and also the promise of his influence in abolishing the disabilities still existing against Roman Catholics. The far-sightedness and energy of its re-founder may double the strength of the German navy. The question is, Will Roman Catholic strength in North Germany also be doubled?

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Unification of the Educational System

The Commission recently appointed by Governor Roosevelt to provide for the unification of the educational system of this State has adopted a tentative plan. The legal adviser of the Governor was present at every sitting of the Commission, and will draft a bill to

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be presented to the Legislature at once. This bill will embody the results of the investigations and conclusions of the Commission. It will provide for the reorganization of the Board of Regents. The Board now numbers twenty-three members, who are appointed for life. The bill contemplates reducing the number to fourteen, the members to retire from office at the age of seventy. Under this provision five of the present Board will be retired. No new members will be appointed until the Board is reduced to fourteen. The ex-officio members, the Governor, the Lieutenant-Governor, the Secretary of State, and the Superintendent of Public Instruction, also are to be retired. The newly organized Board will elect a Chancellor, who will be its chief executive officer, and four Directors, who will be the heads of four departments: a Department of Public Education, having charge of all schools supported by taxation; a Department of Higher Education, having charge of universities, colleges, and private schools; a Department of libraries, museums, and university extension; and a Department of Law and Business Administration of the whole system. It is understood that the Governor will indorse and support the bill to be presented, which will represent and express the conviction of experts in education, business administration, and law. Such a measure will command the support of public sentiment, which has long protested against the present methods of administering the educational system of the State.

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The Railroad Slaughter On the 15th of January, 1894, on the meadows west of Hoboken, in a dense fog, an express train on the Lackawanna Railroad crashed into the rear of another express train, killing eight persons and maiming and mutilating many others. This occurrence was called an accident by a gross misuse of the word. A similar occurrence took place on the same road near Paterson on Wednesday of last week, when an express train was run into by an accommodation train, two cars wrecked, six persons killed, and a long list of persons more or less seriously injured. The railroad officials hold the engineer of the train which crashed into the express responsible, on the ground that he disobeyed both the signals and rules of the company. The public, on the other hand, are inclined to hold the company responsible because the section on which the catastrophe occurred is not run under the block system; the nearest block signal to the point of the slaughter is said to be twelve miles distant. This destruction of human life cannot, by any proper use of language, be called an accident. It was wholly preventable; there was, in fact, no excuse for it. Behind this piece of criminal carelessness there is a criminal. It may be a person; it may be a corporation; that question must be settled by investigation. That criminal, once discovered, ought not to escape without bearing a heavy punishment. Offenses against human life are far too common in this country.

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Art Union The movement to unite all the societies of this city in one organization, and to hold a joint exhibition of sculpture, painting, and architecture, is being widely discussed, and has awakened very deep interest, not only in the professions immediately represented, but among lovers of art in city and country. The societies which, it is hoped, will be eventually united in one association are the National Academy of Design, the Society of American Artists, the National Sculpture Society, the American Water-Color Society, the New York Water-Color Club, the Architectural League of New York, the National Society of Mural Painters, the American Fine Arts Society, the Municipal Art Society of New York, and the Society of Beaux-Arts Architects. The movement received its first impulse from the Architectural League, which has appointed a committee consisting of Mr. Keyster and Mr. Bush-Brown, representing the Architectural League, Mr. Carroll Beckwith, representing the National Academy of Design, Mr. Charles Stewart Smith, and Mr. F. Hopkinson Smith. If the report of this committee is favorable, the League will at once invite the other societies to meet and discuss the matter in conference. Those who are urging this great scheme—for it is great in magnitude as well as in the interests involved—believe that art and the public would be better served by one organi-

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zation than by a number of different societies, and that one great exhibition, which should represent all the arts, would be far more effective than a series of exhibitions in different sections of the city. With the co-operation of all societies it would be possible to maintain a permanent exhibition of the arts, which would have a stimulating effect on the artists, secure them more substantial returns for their work, and be a means of art education for the whole country. Such an exhibition would concentrate public attention in a way which is now impossible. Mr. Ward, the eminent sculptor, and President of the National Sculpture Society, has expressed the opinion that such an exhibition would not only be more impressive than a number of individual exhibitions, but would be in harmony with the general tendency throughout the world towards uniting art influences. The moral force of such a union among artists would be very great, and the city might properly be called upon to aid in adequately and nobly housing such an enterprise. The scheme is so vast that it ought to receive very careful discussion, but it is to be welcomed as an evidence of the increasing volume of art life in this city, and the larger place which is being given to it in the life of the metropolis.

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A Great Publishing House

After various attempts at readjustment, the great publishing house of Harper & Brothers has passed into the hands of a receiver. Readers have been accustomed for two generations to the name of Harper & Brothers on the title-pages of many of the books which they have read with the deepest interest, and on several periodicals which have had the widest circulation. There has grown up, in consequence, a feeling of obligation on the part of the public to a great business which has rendered material services to popular education and literature. If the fact that the business had passed into the hands of a receiver meant that it was to be brought to an end, it would be cause for National regret; but this step has been taken in the hope of putting the business on new and stronger foundations; and, with the great energy and ability which are to be at the service of the house under the leadership of Colonel Harvey, there is good hope that this intention will be realized. "Harper's Magazine" was the earliest in point of time of its class of periodicals, and in the quality of its popular service has been a distinct American creation. No other magazine has done more to familiarize readers at large with the results of exploration, travel, social study, and scientific investigation than "Harper's Magazine." "Harper's Weekly" was the first in the field among American illustrated papers to take high rank. Under the editorship of Mr. George William Curtis it held for many years a unique position. "Harper's Young People" and "Harper's Bazar" have also filled honorable places in the current literature of the country, and the firm of Harper & Brothers has become in this way a National institution, the imprint of which carried weight in all parts of the continent. That the present endeavor to re-establish the house on a lasting foundation may succeed will be the earnest desire of all those who recognize its services in the past and who realize its possibilities of usefulness in the future. The heavy loss by fire sustained by the well-known publishing house of Philadelphia, the J. B. Lippincott Company, is also widely regretted.

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The Higher Criticism and the Methodists

The most interesting and significant feature of the Methodist Church Congress held at St. Louis last week was a defense of the "Higher Criticism" by the Rev. Dr. Anderson, of Sing Sing, N. Y., Professor Sheldon, of Boston University, and Professor Learned, of the University of Pennsylvania. The first speaker declared that coming generations will be as grateful for the constructive work of the higher critics as we are now grateful to the pioneers "against the insane theory of verbal inspiration." He asserted that, if we are to have a theology which will satisfy the age, it must be a theology founded on facts. Reverting to the attitude of some churchmen toward these higher critics, Dr. Anderson said that it was very easy for a man who had not read a book published since 1850 to stand off and throw stones at the diligent students of the present day. "Any fair-minded man, . . ." added he,

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"must admit the fact of minor errors in the text of Scripture. But these do not in any way invalidate the claims of Scripture. . . . We cannot save the old framework, neither is it necessary that we should, but the spirit of Methodism still prevails—brotherhood, social service, and universality." Professor Sheldon followed, asserting that higher criticism could not be shoved aside, that the pulpit must either keep silent on the subject or go into the study of these new questions with a deeper, more scholarly, and more candid spirit. No less pronounced was Professor Learned in declaring that there is "a startling consensus among scholars, scientific men, and men of culture in general, as to the valuelessness of dogma," and that "the Church, in order to hold men of culture within its fold as active Christians, must change its attitude toward many questions. . . . The scientific man cannot formulate dogmatic finalities. . . . The Church must not resist scientific inquiry, but must rather adopt the scientific method and welcome its results. . . . It must rather turn the light of Christian truth upon the social, moral, and religious problems of modern life." These statements certainly do not hark back to a hidebound traditionalism, but they are by no means symptomatic of a declining faith. Instead of any surrender of Christianity, they are the aggressive, persistent forms of the real Christianity which adapts itself to every age. Its defenders would carry it, not only from the unthinking to the unthinking, but from men of brains to men of brains. Methodism and all other forms of Christianity will be the larger and richer by an admixture of the "higher criticism."

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Women's Christian Associations

The International Board of Women's and Young Women's Christian Associations, at their last biennial conference recently held at Memphis, Tenn., decided to begin active operations in the South, on the lines of work that have been so successfully established by the Associations at the North. A trained worker, to be known as an organizer, will be the representative of the Board in the Southern States. The change in the financial condition of many Southern families has brought into the cities as wage-earners many refined women. This gives the opportunity to the International Board to meet a pressing need in the South. The effort will be made to organize young women, in the country towns and surrounding districts, into groups for purposes of study and of altruistic and religious work. What is needed by the Board is the means to put a dozen trained workers in the Southern field. The Travelers' Aid work shows the need of the closest affiliations between the city associations. Traveling cards will be issued entitling the holders to the privileges of the Young Women's Christian Associations wherever organized. Matrons are maintained at the railroad stations in many of our large cities, to whose care young girls may be committed. The "Junior work" is for the young girls just entering the wage-earning field, and for girls who are to become wage-earners. This work is made necessary because so many of the older wage-earners refuse to give the time necessary for thorough elementary training, forcing the Associations to lower standards of attainment. The result of the "Junior work" is evident now in the steady advancement in standards of education among the wage-earners themselves, and the raising of the grade of work for certificates. This is the first meeting of the Board in the South.

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The Army Department of the Young Men's Christian Association

Last year General Fitzhugh Lee declared that the work of the Young Men's Christian Association was helpful in maintaining the morale of the army. The recognition of the accuracy of his statement has now come in a request from the War Department to the International Committee of Young Men's Christian Associations, that representatives of that organization accompany the regiments being sent to the Philippines, to inaugurate on board ship and continue with the troops such religious and social work as was planned and carried on by the Committee's representatives in Southern camps last year, and has since been continued in Cuba, Porto Rico, and the Philippines. The Committee recognized the exceptional opportunity presented by the request. A beginning was made

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possible by the generosity of a few friends. It is hoped that others will recognize the privilege presented and put in the hands of the Committee the funds necessary to enable it to place men on each of the transports. Reports of the condition of the army already in the Philippines warrant the belief that such work is greatly needed. Contributions for this patriotic purpose may be sent to the Committee, 3 West Twenty-ninth Street, New York City, with notice that the contribution is intended to be applied to the work on transports. In this connection the first annual report of the Army Department of the Young Men's Christian Association is interesting reading. It shows that at Manila a total of a hundred and twenty religious services were held, in addition to the seventy-seven other meetings, which include sessions of the Bible classes, Literary Society, and entertainments. Twenty conversions are reported, thirty-three requests for prayers; more than one-half million pieces of stationery and twenty-five thousand pieces of literature were distributed. The beginning of 1900 will see more than fifty thousand of our young men in the Philippines. Many soldiers are for the first time away from the restraining influences of home, and exposed to the temptations coincident with the opening of new territory. A building in Manila is a necessity for the next year, and at least the greater part of the support must come from the home land.

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American College for Women at Constantinople

The Amercan College for Women at Constantinople is the only institution which offers an advanced education to the women of all the nationalities of the East. Its students come from an area extending from Bulgaria, Rumania, and Russia on the north to Egypt on the south, and from the Tigris and Euphrates Valleys on the east to Athens on the west. The College began its career in 1871. It has a charter obtained from the State of Massachusetts, and an Imperial *irade* from the Sultan of Turkey. Since its foundation as an educational institution over a hundred and twenty women have been graduated—the first women college graduates of the East. Many of these occupy positions of honor and influence in different parts of the world. The graduates form a strong Alumnæ Association, and interest themselves practically in the progress of the College. The language of the College is English. Other languages taught are French, German, Latin, ancient and modern Greek, Turkish, ancient and modern Armenian, Bulgarian, and Slavic. The standard of scholarship has been constantly raised, until the diploma of the College is now recognized by some of the leading universities of Europe. The President, Dr. Mary Mills Patrick, has an intimate acquaintance with American and European methods of instruction. She is now studying the latest methods of our colleges, in order to adapt them, if possible, to the needs of the Orient. The constantly increasing number of students is creating a pressing demand for better equipment; the present buildings are quite inadequate. Half a million of dollars is needed to put this College on a satisfactory basis. The President, Dr. Patrick, may be addressed at 382 Commonwealth Avenue, Boston, Mass.

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Food Adulterations

The subject of the adulteration of foods has been before the public for years. The result of the agitation has been State and National legislation in the interest of the consumer. In New York State the Agricultural Department has been very active, and has secured evidence that has led to the indictment of many offenders. The Attorney-General of the State has been urged to compromise these suits on the ground of ignorance of the law on the part of the accused, their standing in the community, their inability to pay the penalty if convicted. The result of these petitions has been the issuing of a circular-letter by the Attorney-General to all the representatives of the department of law in the State, saying that the prosecution of evil-doers, not the persecution of the individual, is the purpose of the law; that the health of the people of the State is of vital importance; that the purity of the milk furnished consumers is of peculiar importance to the most helpless of the community—babies, invalids, and the aged. No compromise is possible with those who for profit have jeopardized the health of the people. The eye of the law must be

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watchful and its hand always ready to punish.

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United States Senate Committee on Manufactures

This Committee, having carried on investigations in several States, closed its labors in New York last month. It has called before it the leading manufacturers and chemists of the country. The result has been the gathering of valuable information for the consumer. The Committee reaches the conclusion that National legislation is necessary for the protection of the people and the commerce of the United States. Laws must be enacted to prohibit the importation of manufactured articles into this country from countries where their sale is prohibited; to forbid the use of deleterious adulterants in foods; to require that when, for the purpose of cheapening the article, a harmless adulterant is used, the package be properly labeled. Coffee, spices, beers, olive oil, jellies, and jams are among the articles most frequently adulterated. Professor Wiley, of the United States Department of Agriculture, calls attention to the result of a National law compelling the labeling and special taxing of mixed flour. Before the enactment of this law flour was adulterated with corn-starch, resulting in a profit to the manufacturer of forty per cent. Professor Wiley believes that the food adulteration of this country is barely five per cent.—a much lower percentage than has been given by some other experts, the adulteration of olive oil being put as high as ninety per cent. It was generally conceded that few deleterious adulterants were used in food manufactures, but that cheap production led to the use of harmless adulterants, deceiving the buyer, who purchased under a misapprehension. The laws to be enacted, it is claimed, must be protective, not prohibitory. Where cheapness is the quality desired by the purchaser, he should have that choice, the adulterant used being plainly named on the package. The purchaser willing to pay for a pure article of food should be protected against fraud. That Congress will take some action is almost certain. The length to which it will go will depend largely on the attitude of the people. If the activity displayed is solely on the part of the manufacturers, little advance will be made in suppressing the adulteration of food manufactures in this country. The next step will be through State legislation, which will eventually approach uniformity—a slow process, however.

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The President's Message

The topics of most general public interest treated in the President's Message are, of course, the Currency, Trusts, and our Colonial Policy. The recommendations of the President on other topics may be briefly indicated each in a sentence:

The American merchant marine should be encouraged by Government aid.

The Isthmian Canal Commission is engaged in the work committed to it; there are urgent reasons for early action in promoting such a canal.

Congress should provide for a Commission to study the commercial and industrial conditions of the Chinese Empire, and report thereon.

We shall have over seven thousand exhibitors at the Paris Exposition—four times as many as those who exhibited in 1889. This is exclusive of exhibits from Cuba, Porto Rico, and Hawaii.

Congress should invite Germany to constitute a joint Commission of scientific experts for the investigation of food products for exportation from both countries.

Congress should confer upon the Federal Courts jurisdiction for the trial of criminal causes in case of wrongs to citizens of other nations residing in the United States; this suggestion grows out of the recent lynching of five Italians in Louisiana.

A treaty is transmitted to the Senate for carrying out the arrangements made between Germany, England, and the United States for the dissolution of the tripartite control in Samoa.

The Convention at The Hague is commended to the favorable action of the Senate of the United States, whose ratification it still awaits.

By inadvertence, no chaplains were provided for in the volunteer regiments authorized by the Act of 1899; those regiments are now in the Philippines, and chaplains should be provided.

Congress should authorize the Pension Office to grant pensionable status to widows

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whose income, aside from the proceeds of daily labor, is not in excess of $250 per annum.

FINANCE

The President's paragraph on finance will be regarded as a substantial indorsement of the recommendations of the Republican Caucus Committee. He assumes that there is an "existing gold standard," advises that the Secretary be given power, in case of necessity, to sell bonds in order "to insure the continuance of the gold standard," and recommends that National banks be authorized to organize with a capital of $25,000. The financial question thus presented we have discussed more fully in another editorial.

TRUSTS

"Combinations of capital organized into trusts to control the conditions of trade among our citizens, to stifle competition, limit production, and determine the price of products used and consumed by the people," are condemned by the President. He cites the Federal law of 1890, which declares that "every contract or combination in the form of a trust or conspiracy in the restraint of commerce among the several States or with foreign nations" is unlawful; refers to President Cleveland's Message, December, 1896, indicating that Federal law alone is not sufficient, and that the power of the several States must also be invoked; affirms that State legislation has failed to secure fully the desired relief; declares that uniformity of legislation upon this subject in the several States is much to be desired; and in the light of these suggestions refers the whole matter to Congress for its deliberation and action. This part of the Message is significant, not as recommending any specific legislation, but as indicating that both parties, since President Harrison's Message in December, 1889, have united in an endeavor to bring trusts and combinations under legislative control, State and Federal. The implication is natural that Anti-Trust cannot successfully be made a party cry.

CUBA

The President refers to the resolution of April, 1898, by which Congress asserted its determination to leave the government and control of the island to its people, and says, "The pledge contained in this resolution is of the highest honorable obligation and must be sacredly kept." He declares that all the administrative measures adopted in Cuba have been aimed to secure this end, but he rightfully insists that "the new Cuba yet to arise from the ashes of the past must needs be bound to us by ties of singular intimacy and strength if its enduring welfare is to be assured," and that, "whether those ties shall be organic or conventional, . . . we must see to it that Free Cuba be a reality, not a name; a perfect entity, not a hasty experiment bearing within itself the elements of failure." He notes the fact that by the Treaty of Paris the Spanish people on the island have until April 11, 1900, to elect whether they will remain citizens of Spain or become citizens of Cuba, and truly says that "until then it cannot be definitely ascertained who shall be entitled to participate in the government of Cuba." Meanwhile the experience acquired through local self-government in the cities "will prove of great value in the formation of a representative convention of the people to draft a constitution and establish a system of independent government for the island." In short, the President pledges the Administration in explicit terms so to conduct administration in Cuba as to prepare it for independence, but leaves the way open for Cuba, in the exercise of its independence, to seek for whatever relations it may desire, organic or otherwise, with the United States, and leaves us free to make whatever response we think best to such applications as may come to us from Cuba when it is prepared to take the determination of its destiny into its own hands. With the President, both in his reaffirmation of this pledge and his implicit affirmation of the right of Cuba in its independence to seek organic union with the United States, The Outlook is in hearty agreement.

THE PHILIPPINES

The President traces the history of the relations of this country to the Philippines from the 10th of December, 1898, when the treaty of peace between the United States and Spain was signed. By this treaty "the islands were ceded by the Government of Spain, which had been in undisputed pos-

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session of them for centuries. They were accepted, not merely by our authorized commissioners in Paris, under the direction of the Executive, but by the constitutional and well-considered action of the representatives of the people of the United States in both Houses of Congress;" that is to say, by the Senate, for it ratified the treaty, by the House, for it appropriated the twenty millions of dollars called for by the treaty. The President adds: "I had every reason to believe, and I still believe, that this transfer of sovereignty was in accordance with the wishes and the aspirations of the great mass of the Filipino people." The President then points out the measures taken to assure the people of the islands of our ardent desire for their welfare, and of our purpose to advance their interests. These measures included not only published instructions to General Otis, but the appointment of a Commission composed of three gentlemen of the highest character and distinction, thoroughly acquainted with the Orient, who, in association with Admiral Dewey and General Otis, were instructed "to facilitate the most humane and effective extension of authority throughout the islands, and to secure with the least possible delay the benefits of a wise and generous protection of life and property to the inhabitants." But before their arrival at Manila the revolt against the United States authority had broken out. This revolt was accompanied by the barbaric order for the general assassination of all non-Filipinos, which was reported by us in The Outlook of April 11, 1899, and the very existence of which has since been called in question by some of the anti-imperialistic press. The President describes this barbaric manifesto as "an order of the insurgent government." Contemporaneously with its issue "considerable numbers of armed insurgents entered the city by waterways and swamps, and, in concert with confederates inside, attempted to destroy Manila by fire." The purpose to put down the revolt against American sovereignty as thus initiated the President reaffirms in explicit language, and gives warm and deserved commendation to the army and the navy for the spirit in which they have "carried on this unwelcome but most righteous campaign with richly deserved success." He describes in fuller detail than the Philippine Commissioners did in their report the Government organized over the island of Negros. This Government is understood as being a suggestion of the method which the Administration will pursue in the future, unless Congress shall deny it the necessary authority. A Military Governor has been appointed by General Otis. A Civil Governor and an Advisory Council have been elected by the people. This Civil Governor in general "performs the duties which are performed by Secretaries of State in our own system of government." The Advisory Council "discharges all the ordinary duties of a legislature." Suffrage is confined to male citizens, residents in the island, who are able to speak, read, and write the English, Spanish, or Visayan language, or who own real property worth five hundred dollars, or pay a rental on real property of the value of one thousand dollars, and have paid all taxes due by them to the Government. A judiciary is also organized, and free schools are to be established.

The President also announces the agreement entered into with the Sultan of the Sulu Archipelago, substantially as already reported in The Outlook. The Sultan agrees to co-operate with the United States in the suppression of piracy; free trade is provided for between the Sulu Archipelago and the other portions of the Philippine Archipelago; the United States promises its protectorate to the Sultan in case any foreign nation should attempt to impose upon him; the expenses of the Sultan's government, to the amount of a little over $9,000 a year, are provided for by the United States; any slave in the archipelago is entitled to purchase his freedom by paying the usual market rate. This agreement has been approved by the President, subject to the action of the Congress, with the qualification "that this agreement is not to be deemed in any way to authorize or give the consent of the United States to the existence of slavery in the Sulu Archipelago."

While this agreement with the Sultan and this provisional government in the island of Negros are both tentative, they are significant as indicative of the spirit and purpose of the Administration, if Congress shall leave to it a free hand. This the President explicitly asks. "It does

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not seem desirable," he says, "that I should recommend at this time a specific and final form of government for these islands." He is considering, however, the advisability of the return of the Commissioners, or such members thereof as can be secured, to aid the existing authorities and facilitate their work throughout the islands. "I have believed," he says, "that reconstruction should not begin by the establishment of one central civil government for all the islands, with its seat at Manila, but rather that the work should be commenced by building up from the bottom, first establishing municipal governments and then provincial governments, a central government at last to follow." These recommendations were in some measure anticipated by The Outlook last week, in an editorial entitled "What Should Congress Do?" We hope, however, that Congress will also by joint resolution confirm to the Filipinos those assurances which the President has already given them through the Philippine Commission's Proclamation of April 4, 1899 (see The Outlook, April 15, 1899, page 860). The Filipinos are entitled to have these promises confirmed by the legislative department of our Government.

The issue before the American people fundamental to all other questions in the Philippines is this: Shall we assume the responsibilities of sovereignty in the Archipelago, or shall we refuse to assume them and relegate them to the people themselves? The President's argument upon this issue seems to us conclusive, though it simply restates what has been stated both by him in public speeches and by others in press and in public address. He says:

> The future government of the Philippines rests with the Congress of the United States. Few graver responsibilities have ever been confided to us. If we accept them in a spirit worthy of our race and our traditions, a great opportunity comes with them. The islands lie under the shelter of our flag. They are ours by every title of law and equity. They cannot be abandoned. If we desert them, we leave them at once to anarchy and finally to barbarism. We fling them, a golden apple of discord, among the rival powers, no one of which could permit another to seize them unquestioned. Their rich plains and valleys would be the scene of endless strife and bloodshed. The advent of Dewey's fleet in Manila Bay, instead of being, as we hope, the dawn of a new day of freedom and progress, will have been the beginning of an era of misery and violence worse than any which has darkened their unhappy past. The suggestion has been made that we could renounce our authority over the islands and, giving them independence, could retain a protectorate over them. This proposition will not be found, I am sure, worthy of your serious attention. Such an arrangement would involve at the outset a cruel breach of faith. It would place the peaceable and loyal majority, who ask nothing better than to accept our authority, at the mercy of the minority of armed insurgents. It would make us responsible for the acts of the insurgent leaders, and give us no power to control them. It would charge us with the task of protecting them against each other and defending them against any foreign power with which they chose to quarrel. In short, it would take from the Congress of the United States the power of declaring war, and vest that tremendous prerogative in the Tagal leader of the hour.

This Message is to be read with the Report of the Secretary of War and the Plan of the Republican Caucus Committee, which both supplement and interpret it. Together they declare the policy and principles of the Administration on the two great questions before the American people. Those principles may be summarized thus:

A gold basis for our currency, recognized and established by law so that it cannot be affected by mere executive order.

The Constitutional right and duty of Congress to provide for our new possessions whatever government it thinks is best adapted to promote the prosperity of their peoples.

And these two principles The Outlook believes to be thoroughly sound in law and morals.

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Secretary Root's Report

The wisdom of President McKinley's choice of a Secretary of War to succeed General Alger has been abundantly demonstrated by the new Secretary's first annual report. The country, through press and private utterance, has almost unanimously accepted this report as a most thorough and completely wrought-out document—one that treats important problems fundamentally, with the firm touch of thorough knowledge and with efficient plans for their solution. It is especially to those portions of this report which treat of our Colonial Problems that the country will turn with the greatest interest, and

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from them it will derive both satisfaction and confidence.

A fundamental question confronts us at the outset in our consideration of these problems. Are Porto Rico and the Philippines parts of the United States, so that they come under the provisions of the Constitution? Thus Section 8 provides that "all duties, imports, and excises shall be uniform throughout the United States." If Porto Rico and the Philippines are parts of the United States, then there must be free trade between them and the United States; but, as our treaty gives to Spain all the trade privileges we enjoy with the Philippines, we should have to give free trade also to Spain, and treaties with other nations containing a clause that they shall have the same favors granted to any other nation would compel us also to open our ports to them as well. Secretary Root's National reputation as a lawyer will give the weight of authority to his declaration that these extra-territorial countries are not parts of the United States, but subject possessions.

> I assume, for I do not think that it can be successfully disputed, that all acquisition of territory under this treaty [the Treaty of Paris] was the exercise of a power which belonged to the United States because it was a Nation, and for that reason was endowed with the powers essential to National life, and that the United States has all the powers in respect of the territory which it has thus acquired, and the inhabitants of that territory, which any nation in the world has in respect of territory which it has acquired. . . . The people of the ceded islands have acquired a moral right to be treated by the United States in accordance with the underlying principles of justice and freedom which we have declared in our Constitution, and which are the essential safeguards of every individual against the powers of government, not because those provisions were enacted for them, but because they are essential limitations inherent in the very existence of the American Government.

Thus the people of Porto Rico are entitled to demand that they shall not be deprived of life, liberty, or property without due process of law, etc., since it is impossible that there should be any delegation of power by the people of the United States to any department of the Government to violate these fundamental principles; but, except as Congress is "bound by those limitations which arise from the law of its own existence," it has a free hand to provide for Porto Rico—and the same argument will apply to the Philippines—"the best government which we are capable of devising for people situated as are the inhabitants of that island." This cannot at first be self-government, and for a very simple reason:

> The Porto Ricans as a people have never learned the fundamental and essential lessons of obedience to the decision of the majority. They have had no opportunity to learn, and they never have learned. There can be no free government without a loyal, voluntary, personal subjection to the peaceful decisions reached by lawful processes. In the experiments which have already been tried in municipal elections and toward government by municipal boards, the minority which is voted down almost invariably refuses to participate further in the business of government.

The Secretary proposes that we declare definitely what general laws of the United States should be extended over Porto Rico—such as postal, banking, currency, customs, navigation, anti-trust, counterfeiting, and other National laws—and that there should be a form of local insular government to have complete control of the rights, property, and obligations of the people of the island, substantially as with our State Governments. Suggestions are made for the framework of such a local government, including a Governor to be appointed by the President with the Senate's consent; the usual chief officers of one of our States, also to be appointed by the President; and a Legislative Council, to include these chief officers and a minority selected by the President from the people of the island—all acts of this Council to be subject to the Governor's veto, but to be capable of being passed over the veto by a two-thirds vote; while courts and municipal affairs should largely be left to local control, subject to the Governor's final authority; no provision is made for an elective Legislature, which the Secretary thinks inexpedient for the present; the basis of suffrage suggested for the near future is ability to read and write and a small property qualification. As to the municipal law, the Spanish civil code, he thinks, should be preserved in the new possessions, as generally adequate and adapted to the customs and conditions of the people. This distinction between civil and criminal law appears to us absolutely just and reasonable. Latin law affords no protection to the accused. Spanish criminal law is not a system of justice, but a system of injustice. But civil laws are

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largely dependent on and grow out of the habits of the people, and can be wisely changed only gradually and as their habits are changed.

It is evident that these principles are equally applicable in general to the Philippines, and the plan of government which the Secretary of War proposes for Porto Rico differs only in detail from that reported by the President as already organized in the island of Negros. The Secretary's statements respecting the economic conditions in Porto Rico, and his recommendation of radical changes in customs regulations respecting that island and the United States, we shall discuss hereafter, when Congress takes up this subject; it must suffice here to say that The Outlook agrees absolutely and unqualifiedly in his general statements that

"Congress has the legal right to regulate the customs duties between the United States and Porto Rico as it pleases; the highest considerations of justice and good faith demand that we should not disappoint the confident expectation of sharing in our prosperity with which the people of Porto Rico so gladly transferred their allegiance to the United States, and that we should treat the interests of this people as our own," and "that the customs duties between Porto Rico and the United States be removed."

In specific recommendations respecting both Cuba and the Philippines the Secretary's report tallies with the President's Message as elsewhere reported.

Apart from the question of what may be roughly called Colonial Government, the most important subject treated in Secretary Root's report is that of army reorganization. The Secretary rightly believes that the reform in army organization demonstrated to be necessary by the recent war with Spain should be from the bottom upward; that it should be radical, complete, and made, not merely for the present, but for the distant future as well. With this in view, Secretary Root makes specific recommendations in many directions. The following is a bare outline:

First—Study by officers of plans for action. This involves the establishment of a War College similar to that of the navy.

Second—Preparation of material, fortifications, ordnance, etc.

Third—Selection of officers according to merit.

(*a*) Staff officers to have temporary instead of permanent tenures.

(*b*) Abolition or modification of promotions by seniority.

(*c*) Staff officers to be selected for ability instead of "social or political influence."

Fourth—Great drill of troops.

(*a*) Appropriations for periodical mobilization and evolutions.

(*b*) Naval co-operation in maneuvers.

Fifth—Artillery branch should have a head.

Sixth—Inspectors-general should be increased.

Seventh—Legislation is needed that volunteers may be properly organized and prepared for call to service.

Eighth—West Point Academy should be enlarged.

The changes suggested are sweeping and essential; if carried out, it may be hoped that the United States will have permanently a regular army larger than now provided for, but small in proportion to the population; an effective coast defense; a system of tenure of office reasonable and founded on merit instead of mere length of service; a staff free from the present clumsy bureaucracy, and kept free from social and political influences; a proper system of inspection, which certainly does not now exist; and, finally, but perhaps of the most importance, a plan for calling into existence, whenever needed, a volunteer army, with suitable provision for a supply of trained officers, and for a close connection between it and the regular army force. We shall recur to this branch of this report hereafter. It is radical without being revolutionary, and is based on the fundamental principles that the army should be centralized, that appointment and promotion should depend on merit, and that education and drill are essential to efficiency.

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Financial Reconstruction

We publish in another column a brief abstract of the plan proposed by the Republican Committee of the House of Representatives for the reconstruction of the currency. This plan may be stated in a single sentence to be one for putting the country on the gold basis by legislative action, with the least possible interference with the present currency and the business which is founded thereupon. Two questions respecting this plan will naturally occur to the reader to be answered: First, is the object a wise one? second, are the means proposed for its accomplishment

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wise? In our judgment, both these questions are to be answered in the affirmative.

The ablest students of finance have differed in their judgment respecting the practicability of bimetallism. The Outlook has agreed with those (including some eminent authorities in Germany, France, Great Britain, and the United States) who have believed that it would be possible by international agreement to maintain gold and silver at a parity, and that the use of both metals as a standard of value would be safer because it would furnish a more stable standard than the use of either gold or silver alone. The Outlook is still of this opinion, but the question has become by the course of events a purely academic one. No eminent financial authority, so far as we know, thinks it would be possible to maintain gold and silver at a parity except by international agreement; and after an honest and earnest endeavor made by this country to secure the agreement of other countries for that purpose, the effort has been abandoned. The other great commercial countries have established gold as the basis of values. This fact is indisputable, and, for the present at least, is unalterable. In determining what we shall regard as the standard of values, this fact must be reckoned with.

For it is very certain that if the individuals of any community are to carry on free and unimpeded traffic with one another, they must agree upon one standard of value. If there are different standards in different parts of the community, the interchange of commodities will be accompanied with perpetual friction and inconvenience. This fact was illustrated constantly in the United States before the Civil War, when the currency of the country which was furnished by State banks had either no value or a lessened value outside the States of issue, and caused both to the traveler and the dealer perpetual inconvenience. That inconvenience would have been still greater if these notes of the various States had represented different standards of value, some being payable in gold, others in silver, others in beads or wampum or the like, with no common agreement respecting their redemption. As the members of any community must agree upon a standard if traffic between them is to be convenient and unimpeded, so commercial nations must agree upon some standard if international commerce is to be free and unimpeded. The other nations of the earth have agreed upon gold. In our judgment, they would have done better to have agreed upon gold and silver at a fixed ratio; but since they will not come to our standard, we must either go to theirs or abandon any international unity of values. In our judgment, it will produce far less inconvenience to adopt an imperfect standard of value which all nations agree upon than to adopt what would be theoretically a better standard of value which other nations refuse to adopt.

For the inevitable result of having a different standard of value in the United States from that which is common in the rest of the civilized world would be to produce in the United States two currencies, one National, the other international. All foreign goods would have to be paid for in gold or its equivalent, since gold is the only standard of value recognized by foreign nations. Sooner or later all mortgage debts and all interest on mortgage debts would have to be paid in gold or its equivalent, since creditors, on the one hand, could loan their money abroad to foreign debtors, and, on the other, would often be obliged to borrow money abroad from foreign creditors. Thus the wage-earner and the debtor would be obliged to pay for certain of his commodities, and in general his interest, in a gold currency, while, on the other hand, he would almost certainly be paid his wages in a silver currency. It would be the poor man, not the rich one, who would suffer most from such a double standard of value.

If America were becoming more independent of other nations, if it were becoming more separated from them, if it were tending more to live by itself and within itself, it might possibly disregard the commercial standard of other nations and create one of its own; but the reverse is the case. The interrelationship of America with Germany, France, and Great Britain is becoming every year more and more close. America is becoming a world-power, and is taking its place among the other powers of the world. Its commerce is already extending, and is sure

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more and more to extend, in the Far East, where it will be in competition with the great commercial powers of Europe. The events of the last year have greatly increased the necessity of securing a common medium of exchange with other communities, as they have increased the necessity for a common method of intercommunication in ideas. As the tendency of the times is toward one commercial language, so still more is it toward one commercial standard; and no one is more interested in maintaining in this country the same unit of value which is recognized in London, Paris, Berlin, Yokohama, and Hong-Kong than the mechanic who is helping to manufacture the articles and the farmer who is helping to grow the grains to be sold in the foreign markets represented by these cities.

The second question we do not think it necessary to discuss here in detail. Probably experience will indicate, possibly discussion will elucidate, improvements in the methods proposed by the Committee of the Republican caucus. In general, however, that Committee seems to us to have proceeded wisely in adopting a method calculated to secure a gold basis for the future of this country with the least possible disturbance to the business which has been founded on a theoretical bimetallic basis in the past. If Mr. Bryan had been elected President three years ago, it would have been perfectly legal for him to have announced on the day of his inauguration that the bonds and bills of the United States would be thereafter paid in silver. If the plan proposed by the present Committee is adopted, such action would no longer be possible. But, in point of fact, for more than a quarter of a century the Government has paid all its obligations in gold, when gold was desired by its creditor—except such as were in terms expressly payable in silver; and if the plan proposed by the Republican Committee shall be adopted by the House, the Government will no longer have any option but to do in the future what it has in fact done in the past. This is the one essential characteristic of the proposed plan, and the powers which Congress will be asked to confer upon the Secretary of the Treasury appear to be well calculated to enable him to fulfill the obligation which the proposed act will impose upon him. The Outlook hopes that Congress will adopt this or substantially this plan, and put an end to the uncertainties in our finance which have so long troubled the country and sometimes threatened it with serious disaster.

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A Spiritual Reaction

People are slow to learn that the contemporary phase of thought is never final. There are always enthusiastic and confident writers to assert that the literary form which is most generally practiced in any decade is the form which literature is to wear in the future, and that the other forms have had their day and gone into the limbo to which are consigned all the discarded things of the past. Not many years ago a goodly number of critics were declaring that the romantic, symbolic, and spiritual school in poetry, fiction, and the drama had had its day; that the influence of scientific thought and discovery and of modern commercialism had enthroned realism as a literary method for all time. Those who remembered literary history, and who were not swept off their feet by the vigor and ability of many of the realists, were not for a moment shaken in their faith that realism, while it was rendering, in the hands of those who praised it with artistic skill, permanent services to literature, would as certainly have its day as romanticism had already had its day; but critics of this temper were treated as belated worshipers who had outstayed their time and did not discern the signs of the new era.

A few years have passed, and realism is already becoming spectral and ghostly. It has lost its hold on the imagination of the world, as it was bound to from the beginning, because it was essentially a reaction, a partial movement, and a very imperfect method. It has left its lasting imprint, as every genuine literary movement does; but the balance is being struck again with those spiritual tendencies which from time to time will assert themselves in art. The newer school of writers on the Continent has not left realism without its witnesses, but its most significant and prophetic minds are moving in an entirely different field. Nothing more original has come from the Conti-

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nent in late years than Sudermann's "Sunken Bell," and nothing could be in more striking contrast with the ideas and methods of the realists. Not only is the drama saturated with the romantic spirit, but it is a piece of exquisite idealism, symbolical to the last degree, disclosing the touch of the imagination in structure, and permeated throughout by the spirit of reaction against the hard and bare actualities of life. It is like the cry of the human soul in a desert; it is a passionate appeal for air to breathe, and for the freedom of the spirit. Huysmann's later career registers a similar reaction, though one by no means so wholesome. Sudermann is determined to push through the barrenness and hardness of realism into the free regions of the imagination. Huysmann, despairing of this solution, takes the old road toward monasticism.

Much more significant and far more inspiring are the fruits of this reaction as they appear in two recent books from Maeterlinck, the Belgian dramatist, whose plays are so charged with mystery, and who has attempted to create a drama which is wrought out, not in action, but in the sphere of psychological impression. Maeterlinck's "Treasure of the Humble" and "Wisdom and Destiny," both bearing the imprint of Messrs. Dodd, Mead & Co., take their places with the most subtle and beautiful modern expressions of mysticism. They record the escape of the spirit out of a world of realities into a world of pure idealism. It is not necessary to agree with the fundamental conception of life which underlies these extraordinary books in order to be stimulated and uplifted by them. They are treasures of exquisite ideas expressed in the choicest forms; repositories of aspirations, which, by their own power of divination, convey the impression of realities. One need not go back to Plotinus in order to get at the secret of the beauty of Maeterlinck's presentation of the elusive but very real resources of the spirit. These books will select their readers, but if one does not find himself able to get in touch with them, one would better look to see whether there be not some lack of sensitiveness in his own spiritual nature. The words of Plotinus, which Maeterlinck quotes, bear definitely upon this point: "If, plunging thine eyes into thyself, thou dost not then feel the charm of beauty, it is in vain that, thy disposition being such, thou shouldst seek the intelligible beauty, for thou wouldst seek it only with that which is ugly and impure. . . . But, if thou hast recognized beauty within thyself, see that thou rise to the recognition of intelligible beauty." This is not only Plotinus, but it is Plato as well. It is, in fact, impossible to touch life from the standpoint of the idealist without touching Plato also. What Maeterlinck means to say is that behind all the tumult and discord of life there is in every man a soul which craves, in blindness and folly, sometimes stained with sin and crime, to find the ultimate goodness and beauty. These strivings are not the possession of the best only; "to every man there come noble thoughts that pass across his heart like great white birds." The supreme sin, perhaps the only one from Maeterlinck's point of view, is the failure of the soul to recognize its own divinity. In the recognition of that divinity, and in bringing it more clearly into consciousness, lies the only real success in life.

"Wisdom and Destiny" comes closer to experience, and has golden words of consolation for those upon whom life lays heavy burdens. It abounds in passages of the highest elevation and of the most supernal beauty, and it is charged throughout with innate nobility. Its paradoxes are sometimes puzzling; its conclusions not always sound; it is elusive at points where it might be positive; but it is likely to become one of the spiritual classics of the century. "I declare," writes Maeterlinck, "that the joy of a perfect abiding love is the greatest this world contains; and yet, if you find not this love, naught will be lost of all you have done to deserve it, for this will go to deepen the peace of your own heart, and render still braver and purer the calm of the rest of your days. . . . And besides we can always love."

Such books as these register the extreme reaction against the hard, unspiritual, materialist conception of life which underlies the work of the radical realists. That view can never be final in literature or in thought; to the artist it is not only deadening, it is incredible. It may be vigorously pressed from time to time as a reaction against a vague and unreal idealism, but it can never speak the last word in art.

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The Boer who Took Me In

By Poultney Bigelow

Author of "White Man's Africa," "History of the German Struggle for Liberty," etc., etc.

THERE are Boers and Boers. Here is mine.

At the close of day, shortly after the Jameson Raid, we reached the Caledon River, which separates Basutoland from the Orange Free State. The river was swollen, and the leaders of my Cape cart floundered amidst the boulders at the bottom of this rapid stream. The water rose above the floor of our vehicle, and for a moment it looked as though we might be swept away—horses, wagon, baggage, and all. While matters were at their worst, there appeared on the other side of the stream the figure of a long-bearded horseman, one arm waving up into the blazing sunset like a benevolent semaphore to a ship in distress. We followed his mute directions, and soon our four plucky ponies were scrambling up the steep bank—in safety, it is true, yet so banged about were we that, after escaping disaster by water, it looked as though we were reserved for a general smash in the ruts and gullies of the veldt.

It was a venerable Boer who had signaled us to a safe crossing, and when we were face to face he inspected us critically, and asked the usual questions as to whence we had come, whither we were going, who we were, and of what nation. My companion was English, I was American, and we had come from breaking bread with the Governor of a British Protectorate. The Jameson Raid was fresh in all men's minds, and we were asking hospitality of a Boer. He wasted few words, gave an ambiguous grunt by way of telling us that we might put up at his ranch, and galloped away to tell his wife that two "tenderfeet" were on the way and she must grind a bit more coffee.

So we steered slowly in his wake across country on the open prairie, along a trail where the horses had to pick their way as they would in the foot-hills of Colorado. From an elevation the African veldt seems one vast, smooth plain, but the rider feels the gullies and other pitfalls which may break his springs or his horses' legs, albeit too insignificant for notice at a distance. The lonesome prairie was relieved here and there by strange, flat-topped, isolated mounds rising straight up out of the dead level of endless desolation, suggesting, in the deep glow of the dying sun, monster coffins resting upon a burning crust. The effect was powerful, for in Africa the sky seems nearer, the stars shine more intensely, and the setting sun burns so fiercely that the shadows of rocks and square-topped mountains run along to the eastward like streams of liquid black. Things far away seemed close at hand, and it was a long stretch of bumping to us before we reached the cabin whose wreath of smoke from the hospitable chimney we had followed for many miles. It was a cold reception that we got, measured by the forms laid down at dancing-school, but so far as practical details were concerned it was beyond praise. The long-bearded Boer fetched his lantern and showed us a shed where our cattle could find shelter for the night. Of course we did the manual work ourselves, in which we had silent but effective assistance from our host. After "outspanning," rubbing the horses down, and giving them a good measure of oats from the stores of our host, we were led to the pump, where we washed our hands before entering the house to make the acquaintance of his family.

Any one who has seen the pioneer ranchman's home in the wild West of America can readily picture to himself the sort of home a Boer farmer would have in a country where roads and even bridges are wanting; where land is cheap but everything else is dear; where houses are many miles apart; where black labor is both scarce and bad; where the white man is thrown upon his own resources to an extent wholly unknown in Europe or the settled sections of America. These surroundings are not conducive to grand pianos, billiard-tables, oil paintings, or even books. No postman raps at the ranch door, and to go shopping means the

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loss of a full day with a team of horses. Under such conditions men read few books, but they read them often; small-talk does not flourish, but men's minds are tempered in the fire of silence and concentrated thought. The Boer who led us into his house had come to this country as a child, with the Great Trek of 1836; his ancestors had come to the Cape a hundred and fifty years before that.

As he opened the door of his cabin we were greeted by his stolid and buxom wife and a flaxen-haired and very pretty daughter about eighteen years old. They did not smile or tell the conventional lie that they were delighted to see us, but each shook hands with us by way of letting us know that they intended, for that night at least, to spare us the discomfort of sleeping out on the prairie.

Nothing was said on either side, and we sat on chairs which were backed up against the wall while mother and daughter laid the cloth—a nice clean one—and prepared supper. Several rifles were on pegs above the door; some pictures taken from Christmas numbers of illustrated weeklies brightened the walls; there was a vast, florid, old-fashioned Dutch clock, and in one corner of the room an American parlor organ of very small size. Among the few books were a Dutch Bible, Longfellow's poems, and a Shakespeare, besides a few books on cattle diseases, horse-breaking, and one or two religious books whose names I forget. Dutch was the language of the family, but all were familiar with English as well. Two or three young Boers joined the party, and these also sat silently about the room, much as though it was a corpse we were expecting, instead of a very welcome supper.

Slowly the Boer mind was absorbing us; for the Africander gives his confidence to few, and where he gives it, there it remains. I knew them well enough to know that this process of mental digestion ought not to be disturbed, so I played Quaker meeting in a manner designed to create the impression that this was exactly the sort of social hilarity to which I was accustomed at home.

The supper was delicious; there was plenty of milk and bread, meat, and stewed fruit. I drank about a bucket of milk, and this seemed to reassure my host, whose idea of the Outlander was of one who required "fire-water" with his food. Of course there was coffee, which, however, I did not touch. As the meal progressed, the family waxed communicative, and the old lady's heart softened when my friend informed her that I had not merely sung in the choir of my college, but had actually experimented once with Sunday-school teaching. From that moment I felt that the prodigal son could give me no further points. I felt as though I owned the place, and the daughter grew beautiful as she became unconscious of herself and joined in the chaff and laughter. With the old man I talked politics, including the Jameson Raid, and with the daughter I sang simple songs—German Volkslieder and negro melodies.

At about nine o'clock the long-bearded Boer pulled the great Bible from its shelf, and with a deep, earnest voice read some verses from the Old Testament. It was about Joshua smiting the Outlanders of Palestine and fighting savagely for the preservation of a peculiar religion. I do not know whether my host selected this particular chapter for the benefit of his guests, or whether it just happened that we came in for a text which appeared to have a strange significance at that moment—for had I not been but a few days before with the leaders of the Outlander movement?—all of them jailed up in Pretoria.

After the Bible-reading, a hymn was sung, and then the whole family knelt in prayer, following the strong words of this grand old apostle as he appealed to the throne of God for guidance in the perplexities of life.

This is the Boer, thought I, that people in England do not see much of. He does not play at politics; he does not button-hole newspaper men; he is rarely heard save in the midst of his family. He owns no gold-mines, and is happy to grow up and die in the peaceful enjoyment of the little which Providence has allowed him to have. Such men love peace—but when they fight they keep at it a long time.

That night I slept on a hard bed, but it was clean, with white cotton sheets. The floor of my bedroom was mother earth, and the walls and ceiling were rough enough. In the morning a towel was given to me and the neighborhood of the

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pump was indicated—and my wash was none the worse for being in the open air.

There was plenty of roughness in these Boers, but no coarseness. Their speech was elementary, but with them I felt a wholesome nearness to nature and to things real. Civilization is a polite word for a monstrous mass of shams, and when things shall be straightened out at the Judgment Day I make no doubt that there will be a surprising store for those who are now satisfied that they are more civilized than my Boer friend on the borders of Basutoland.

The good people gave us coffee before we started next morning, and begged us to stop with them when next we traveled that road. We tried to pay for our entertainment—the mere idea was an offense to them. Of course we paid for what forage our four horses had consumed—that was quite another sort of transaction; but so far as the inside of the Boer's house was concerned, we entered it as guests, and we left it as members of his family.

I have been the guest in this fashion of many Boers—in the Transvaal as well as in the Orange Free State. There may be worse Boers and there may be better. It is not my purpose to generalize—I tell merely what I saw.

Moral Tendencies of Existing Industrial Conditions

By Washington Gladden

WHAT are the moral tendencies of the system of industry now prevailing? What kind of men is the system producing? What is its general effect upon the character of the people? The inquiry is a broad one; I should like to limit it, so far as I can, to the causes which spring from industrial or economic rather than from political conditions, though the two realms are closely related.

It is probable that the inquiry will not lead to any very positive conclusions. We are dealing with elements that are vague and intangible. The statisticians can do little for us. It is difficult, perhaps impossible, to set forth arithmetically, by table of figures, or graphically, by charts, the nature of the forces that we seek to measure. It is largely a matter of impressions, and one man's impressions cannot serve for another man's guidance. The best thing I can do, perhaps, is to ask a number of questions, and leave you to answer them. Difficult of analysis and definition as the elements are with which we are dealing, it is of the utmost importance that we seek to understand their nature and to predict their issues. The probable effect of any system of agriculture or manufacture or finance upon the material wealth of the Nation is a question of importance; surely the effect of such systems upon the moral character of the people is not less important.

I ought to remark at the outset that an unfavorable judgment upon existing tendencies does not imply a pessimistic judgment upon the course of history. Through long ranges of time we may clearly see that the world is growing better, and yet no less clearly see that some of the movements of the present time are in the wrong direction. Every stream has its eddies, and there are alternations of heat and cold in the progress from winter to summer.

But the question may be asked whether, if such is the case, these tendencies, whatever they may be, are not beyond our control; whether the stream must not be left to its course, and the season to its progress; whether, by our investigations, we shall acquire any knowledge by which we may hope to alter the lives of men. The answer is that our study of physical science often enables us to direct and combine natural forces for the promotion of human welfare; that even river channels are sometimes deepened and improved by jetties and dredging, with great advantage to health and commerce. If the phenomena we are studying were purely natural, it might be worth while to study them. But they are not purely natural. The industrial conditions are largely the product of human volition; legislation and associated action of all kinds have greatly affected them; tariffs, and currency laws, and the laws regulating contracts and inheritances have had much to do in establishing them; the corporation,

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which is the one stupendous fact of modern industry, is a purely artificial creation. The existing industrial conditions are largely man-made; and what man has done he may be able, in part at least, to undo or mend, if it prove to be not well done.

The existing industrial system is assumed to be the competitive system, the legal basis of which is freedom of contract. Herculean efforts to subvert that system, to eliminate competition, and substitute for it something very different, are now in progress; how successful these efforts will be we will not try to predict. It is possible that we are witnessing the final phases of the competitive régime, but that is not yet evident; the framework of the industrial order is still adjusted to the competitive idea. From slavery, through feudalism, our civilization has passed into its present conditions. The movement, in Sir Henry Maine's well-worn phrase, has been from status to contract. The theory is that every man is free to employ his own power in any industry which does not conflict with the laws of the State or encroach upon the rights of his neighbors; that he may freely sell or buy commodities or services; that he is responsible for his own maintenance and that of those naturally dependent upon him; and that he must suffer the consequence of his own idleness or waste. The theory is that all industry is left to the enterprise of individuals, or such associations as individuals choose to make, with no subventions from the State; that government must not help nor hinder any, but keep the lists open for all. That this principle has been practically violated in many ways, and that the strong and cunning have found ways of enriching themselves, by law, at the expense of the weak and the ignorant, is not to be denied. Nor is it easy to separate the injuries to character which have arisen from the violation of the principle of free competition from those which have resulted from what may be regarded as its normal operation. Still, it is probably true that the moral evils which we find connected with the worst abuses of our present system spring from principles which are an essential part of that system. The monopolist has only seized and used the power at which competition bade him grasp. The moral attitude of the monopolist toward his fellow-men does not greatly differ from that of the strenuous advocate of *laissez-faire*. We must take the whole industrial world together, therefore—that which conforms to the theory of free contract and that which conflicts with it, and find out, if we can, how the characters of men are affected by their contact with the work and the traffic of the present day. Competition results in some moral benefits and in some moral injuries; so does combination; it will often be difficult for us to tell whether the effects which we are observing are due to the one or to the other.

With respect to the common virtue of honesty, how stands the case? My own impression is that there is relatively less of dishonesty in trade than when I was a boy—less cheating in bargains, less fraud in the ordinary exchanges; that salesmen, as a rule, are more truthful; that the qualities of goods are more fairly represented; that the buyer has less reason to be on his guard. There is still much adulteration and fraud in manufacture, but the great majority of the merchants deal honestly with their customers, and do not permit them to be deceived in their purchases. Such an essay as that of Mr. Herbert Spencer on "The Morals of Trade" is much less pertinent now than when it was published, forty years ago. Dishonesty is, perhaps, in these days, less prevalent among dealers than among their customers. The enormous extension of the credit system offers to unscrupulous and irresponsible persons great opportunities, and there are large numbers of persons who recklessly incur debts which they have no means of paying. The losses of the trading classes from this source must be very heavy; bad debts are the causes of many mercantile failures. A large deduction must be made at this point from the gains of honesty; nevertheless, I am disposed to believe that the balance is on the right side, and that the morals of trade, so far as common honesty is concerned, are steadily improving.

Another important gain is seen in the development of the fiduciary virtues. The modern system of business rests largely upon confidence; the care of great interests, the execution of great plans, must be all the while intrusted to subor-

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dinates and employees, and the constant demand of the managers is faithful men—men who can be trusted. The number of those who are charged with the custody of properties and enterprises in which they have no proprietary interest is very large, and the standards of fidelity among them are, on the whole, very high. Embezzlers and defaulters are not wanting, but, considering the great number of those who are trusted, they are surprisingly few.

Not less significant is the training in co-operation which the same industrial system enforces. The failure of so many co-operative schemes in this country is credibly attributed to the absence of the co-operative man. The inability of men to work together, to work in harness, to co-ordinate their powers and harmonize their wills, is a great obstacle to the most efficient production. But the large system of industry has been steadily enforcing this virtue upon multitudes. The great combinations, in their vast economies and in their great reduction of the cost of the product, are bringing home this truth. The trades-unions, in their own way, are teaching the same lesson. It is becoming so plain that the wayfaring man can see it, that every man for himself will not work at all in industry; that the highest welfare of each can never be secured without the co-operation of all.

If, then, honesty, fidelity, and ability to co-operate are fruits of the existing system of industry, it must be credited with large moral gains.

Other phenomena are less encouraging. The defects of their qualities belong to systems as to men. The large system of industry is teaching men to co-operate, but it is weakening their self-reliance and their initiative. They work under orders better than once they did, but they have less power to set themselves at work, and less disposition to depend upon themselves. Invention, self-help, are less common than once they were; the man out a job is more helpless than the man of fifty years ago. A serious moral loss is here—one whose dimensions we are not likely to exaggerate.

Our highly organized system of industry makes it more and more difficult for men to set themselves at work, makes them more and more dependent upon those who possess capital. The improvements in machinery yearly displace large numbers of men; and the effort to which inventors are stimulated by organizers of industry is the production of machinery which can be operated by cheap labor—by women and children, if possible. This process is visible in all industries. It is sometimes imagined that this is simply dislocation; that those who are thrown out of work in one business have only to ask for work somewhere else. But at whatever gate they present themselves they are apt to find workmen departing for the same reasons that deprived them of employment. At present most of the surplus labor is absorbed; but we have just passed through weary years when the unemployed were a multitude, and it is reasonable to expect that the same conditions will return; good times are narrow tablelands between widening valleys of stagnant trade. And these times of depression are times of great demoralization. In every one of them hundreds of thousands of people learn the lesson of dependence—a lesson that they never again quite unlearn. These periods of business stagnation seem to be an integral part of the existing industrial system, and their effects, moral as well as economical, must be reckoned with. The amount of moral loss which the Nation suffers in every one of them is not easily estimated. When men and women are utterly unable to find work by which they may gain a livelihood, and are forced either to incur debts from which they can hardly hope to free themselves, or to accept alms, the injury which they suffer is unspeakable; the loss of courage, of hope, of self-respect, is often irremediable. Our handling of this problem of the unemployed has thus far been the reverse of efficient. We are very much afraid of furnishing work to these idle hands—that would savor of Socialism; but we are not at all afraid of giving them, at the public charge, food without work—that only tends to pauperism!

This competitive régime, with wealth as the prize of the competition, tends to produce an exaggerated popular estimate of the importance of material wealth. It is probably a natural and inevitable consequence of existing conditions that money should come to be regarded, not as the means of living, but as the end of existence. That, at any rate, is the view

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which more and more prevails in modern society. In the opinion of the multitude, the possession of wealth is the supreme good, the acquisition of wealth is the highest achievement. The preacher or the moralist who challenges this estimate finds that he is but a voice crying in the wilderness. Even in aristocratic countries the multi-millionaires are crowding from the places of honor and power the ancient feudal aristocracy. An English writer, describing the new men in his own country who by means of their wealth have ascended to the seats of the mighty, says: "Nothing can stand against such men. They have that to give which is wanted by every mother's son; and since they are masters in fact, they may as well be masters in name. They need never hang their heads in the House of Lords. To do them justice, I believe they never do. They bear themselves as those who have come into their own, and stare down the stray thinker who has managed to slip through, or one who, properly speaking, is not in the game. They are even rather contemptuous of the others whose mastery is of the older sort." The reason of this ascendency is in the significant sentence: "They have that which is wanted by every mother's son." So long as they have succeeded in getting what the multitude wants more than anything else, they will be the idols and the rulers of the multitude. It is rank hypocrisy for the proletarian to rail against the plutocrat so long as the only difference between them is that the one has got by the sale of his soul what the other is perfectly willing to sell his soul to get.

Our civilization seems to rest upon the assumption that material gain is the supreme good. Naturally, this conviction strengthens in any man's mind with the increase of his gains, and it is easy for the love of money to become a sort of religion, and for men to come to regard themselves as the special agents and representatives of Providence on the earth. It is hardly satire, this conception of "The Orb as Cash," which Richard Whiteing draws from the conversation of one of these "merchant princes." "The world does not rest on the back of a tortoise, nor does it now rest on the shoulders of one man. The office of Atlas has long been in commission. The world rests on the shoulders of a syndicate, vulgarly known as 'people with money.' These support the entire framework of things, and from them all blessings flow. Above these, in beautiful gradations of diminishing strength, you have the inferior rich, the well-to-do, the shopkeepers, and, finally, all who can afford to employ a single drudge. The grand rich are not only a foundation of things; they are as the sun in nature, and they give light and heat to the whole frame. If they were withdrawn, we should all suddenly freeze to death in the dark. . . . They support not only the workingman, but the poet, musician, divine, all of whom may be said, figuratively, to come for orders every morning to the area gate. . . . As for the common run of people, the sordidness of their lives is, no doubt, distressing in the extreme, from an elevated point of view. But, such as their lot is, it is the utmost of dignity, beauty, comfort, and ease that can possibly be spared to them. If they insist on more, they may imperil the existence of the rich. There is not enough of these things to go round. Besides, they are used to their privations, and even enjoy them in a way. Wherever the pressure's too sharp, there's the charities. And how are you to keep the charities going, if you please, without the rich?" It seems a brutal cynicism, but is not a sentiment quite akin to this prevalent in democratic America, and among people who themselves have risen out of poverty to opulence?

Such an estimate of wealth as the supreme interest of life, and of the wealthy classes as the possessors of all that makes life desirable, colors the thinking and taints the conduct of the great multitude. Politics, education, religion, feel its deadly influence. The great operator who wants legislation or legal decisions to forward his schemes of gain is apt to assume that legislators or councilmen or judges want money more than anything else, and can be induced to give him what he wants; the public official, on the other hand, believes that the capitalist wants a chance to enlarge his fortune by levying tribute money, and will be willing to share a part of the swag with him. It comes to be understood that gain is the only adequate motive of exertion in the service of the State; that parties exist for the purpose of securing and distributing the emoluments

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of office. Work for the party must be paid for; the preliminary canvass, the getting out of the vote, must be paid for; the occupants of the offices must be heavily bled to pay the party expenses, and therefore the salaries of officials must be maintained at a high figure to meet the drain of the hangers-on who will put forth no political activity unless they are paid for it. Great corporations which expect franchises or immunities from the State are also willing to pay liberally for such favors; and politics thus becomes, year by year, more and more sordid; the number of those who take no political action except as a means of gain, and who are willing to take almost any action if the bribe is large enough, is steadily increasing. All this is a natural and legitimate fruit of the common sentiment that money is the principal thing.

Education, also, feels this deadly influence. The governing bodies of our public schools are often corrupted by the love of money. Great publishing houses, for the love of money, expend large sums in bribing officials to sacrifice the interests of the public to their own love of money. Even the colleges are not free from the contagion. It is becoming a maxim in boards of trustees that the supreme need of the college is money; that, therefore, the right man for president is the man who can raise the most money; that the administration and the teaching of the college must be such as not to offend the men who have money to give; and that, no matter how iniquitous have been the methods by which these men have gained their money, the college can well afford to put itself in a position in which it will be compelled to honor them, if only it can get their money. I would not wish to intimate that all colleges are under this influence; most teachers, I believe, of all ranks, are but slightly affected by it; it is the governing bodies, generally, that are most apt to yield to it, and even these are by no means all subject to the spell; yet I am sure that I shall not be accused of overstatement if I say that there is an increasing tendency to regard money as the one supreme need of the college or the university—so to exalt that need as to lower, somewhat, in the comparison, the need of fidelity to truth and courage and manliness and honor on the part of teachers and students. And I suppose that this tendency, also, is a natural outcome of the existing industrial conditions.

The Church itself is suffering, I fear, from the same cause. It is apt to be assumed, even in the churches, that money is the main motive power; that what the Church most needs is large revenues, and that, therefore, the preaching and the administration of the churches must be ordered in such a way as not to offend, but rather to attract and gratify, those who have the most money. We are all wont to dwell upon the amount of good that could be done if we had the money, and thus to convince ourselves that we must seek first the money by which the kingdom of heaven may be extended. It is natural enough for the men who are engaged every day in the great competitions for material gain, and who thus acquire such a vivid sense of the power of money, to assume its supremacy when they come to administer the affairs of the Church. That money can do almost everything is the maxim on which our industrial order rests, and we see no reason why money cannot do almost everything that the Church is undertaking; why it cannot, at least, hire people to express the sense of brotherhood, manifest sympathy, impart spiritual influence, and extend the hand of fellowship. The value of personal service cannot be understood by those whose main interest is in material things. Thus it comes about that the standards of the religious life are somewhat lowered by the contact of the Church with the competitive régime. A tendency to overvalue material forces and to undervalue spiritual forces appears even in the Church itself.

To one more serious moral injury I must barely allude—the tendency to the separation of social classes, and the cultivation of unfriendly relations between the rich and the poor. The frequency of strikes and lockouts is evidence of this tendency, and the phenomena which illustrate it are too numerous to require specification.

Over against all these disquieting facts are many that are far more encouraging. The tendencies are not all downward. There never was a day when the higher ideals of human conduct were more clearly conceived or more nobly exemplified. Against the despotism of mammon the

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armies of the light are always doing battle. Writers, artists, teachers, preachers, are bearing witness all the while that a man's life does not consist in the abundance of the things which he possesses; that the popular estimate of the value of wealth involves a hideous delusion; that the man to whom money has become an end rather than the means is a stupendous fool. There are not wanting those who boldly proclaim that the corner-stone of the present industrial system is a falsehood, and that the aim of life in a sound social order would be, not to get as much as you can, but to give as much as you can.

Will these forces avail to check the tendencies which now prevail, and to moralize the existing order? Shall we be able, by purely moral agencies, by teaching, preaching, witnessing, suffering for righteousness' sake, to arrest the spread of the mercantilism which now ravages society, corrupting politics, tainting education, defiling religion? One ought not to be hopeless who fights with such weapons, for they are mighty to the pulling down of strongholds. We may be very certain that there can be no permanent victory over these destructive forces until there is a radical change in the thoughts of men concerning the relative values of material and spiritual things. Our final resort must always be to the weapons that are not carnal. Yet the children of the light must be wise enough in their generation to seek the aid of the best environment. That some methods of industrial organization are more favorable than others to the development of character is altogether probable. Not many students of society in these days would hesitate to say that the system of slave labor or the feudal system was, on the whole, unfavorable to morality; to go back to either of these would certainly involve a serious moral loss. The moral and spiritual forces would be at a greater disadvantage under either of those systems than they are now. In point of fact, we have found that the present system, with all its demoralizing influences, produces better men than were produced under feudalism or slavery. The moral and spiritual forces have, then, been assisted by changes in the forms of social organization; and what has been may be. It is certainly possible that some modification of the existing industrial order would give freer play to the moral forces, and check the influences which tend to dehumanize men and undermine the State. We might easily extend the area of co-operation through the State or the municipality; we might have more things in common; we might thus greatly limit the action of the principle of strife, and fix the thought of men more upon the things which they enjoy together, and less upon those for the possession of which they are contending. We do already co-operate in many things; we might co-operate in many more. There seem to be certain classes of industries to which the principle of common ownership naturally applies, and it is precisely these industries which are now employed most mischievously for the aggrandizement of the few at the expense of the many, for the building up of an arrogant plutocracy, for the enthronement of false ideals of success, and for the corruption of public virtue. It is certainly an open question whether the socialization of certain industries would not greatly aid us in lifting up the standards of public and private morality.

I do not, for my own part, expect that the world will be reformed by changes in industrial organization; and I am equally clear that the world will not be reformed without such changes. If the spirit of the social order is to be changed, its form must be changed also. The changes of form will not produce a change of the spirit, but, on the other hand, the change of the spirit cannot express itself without a change of form. When political society changes from a despotism to a democracy, the forms of political society must needs be changed. There must be methods by which the will of the people can be ascertained and made effective. Until these methods are supplied there can be no democracy. Could we say that if only the democratic spirit and purpose are present, the fruits of a democracy would be just as well gathered under the forms of a despotism? All political and social ideas must have their own appropriate forms of expression. And if, in our industrial relations, the spirit of fellowship and co-operation is to be cultivated, and the spirit of strife and competition repressed, then it is needful that the forms of industrial fellowship and co-operation be substituted, so far as we wisely may, for the

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forms of strife and competition. These changes must be gradual and cautious, but they must come; the new wine must have the new wine-skins.

It may be said that the new ideas will find for themselves the appropriate forms, and that no thought is needed to secure them. If that were true, this would be a happier world. The tragedy of civilization is the blind adherence to old forms which no longer adequately express the life. History and philosophy ought to show us the folly of such a stupid conservatism, and make us ready to adopt those changes of social form by which the life of the people may find its best expression. We shall never secure a perfect morality through improvements in the social mechanism, but we may establish social conditions which shall be more friendly to morality than those which now exist.

A Visit to the Compulsory Arbitration Court of New Zealand

By Henry Demarest Lloyd

AN embarrassment of riches challenges the curiosity of the democratic traveler in New Zealand. This "experiment station" in advanced legislation has a great many novelties to show. It is "resuming" great estates and cutting them up into small farms for what is called "closer settlement." The unemployed are taken off the streets, carried to government works on railroads, irrigation, or what not, deeded a piece of land, and advanced money in addition to what they can earn. A conversion of tramps into taxpayers is steadily going on. There is a government life insurance business which has outstripped the competition of the principal companies of Europe, America, and Australia. The State in New Zealand does a public trust business, will take property under a will or by deed of trust, manage the affairs of a resident or an absentee, of a widow or an orphan. The progressive land tax and the progressive income tax are fiscal measures which have and are intended to have a great political and social reach. The factory legislation is very enlightened and interesting.

But of all the things that I found in New Zealand, the compulsory arbitration law seemed to me to deserve the first place. It is a measure more entirely without precedent than any of the others—nowhere in the world except in New Zealand is there any compulsory arbitration—and it has been so successful that it may fairly be questioned whether it has not established a precedent that no other modern people largely committed to industrial life can afford to disregard.

The compulsory arbitration law did not spring out of theory and has not ended in theory. It was the remedy sought by a practical people as a way of escape from practical embarrassments of the most serious sort, among them the great maritime strike of 1891, which brought New Zealand as well as Australia to the verge of civil war; there were also apprehensions of a big railroad strike. To save New Zealand from being ravaged by these industrial conflicts, which are more terrible in their sum total of losses than a foreign war, the then Minister of Labor, the Hon. William Pember Reeves—who lately came to America as the official representative of his Government at the Commercial Congress in Philadelphia—began to study what had been accomplished by other nations in arbitration.

Mr. Reeves was a young man; his career had been that of a lawyer, journalist, poet, politician. His compulsory arbitration law is the first piece of legislative work which came from him to attract attention outside New Zealand, but I am distinctly of the opinion that that will, in the judgment of coming years, entitle him to a place in the first rank of political inventors. Mr. Reeves studied all that had been done by other countries, and was forced to the conclusion that "voluntary arbitration was a sham." He thereupon determined to attempt to make the experiment in New Zealand of compulsory arbitration. Considering that there was no law

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to guide him and no experience to serve as precedent, the fact that he was able in so untrodden a field to contrive a measure which should go into successful operation must be considered a legislative feat of the highest order. The bill was debated through three sessions of Parliament, twice thrown out by the Upper House, and finally, so cogent had been Mr. Reeves's treatment of the matter, was passed almost without opposition. It was enacted in 1894 to go into effect in 1895. The first case arose in 1896. Since the enactment of the law there has been, with one very insignificant exception, no strike or lockout in New Zealand.

The principal points of the law are, first, procedure for voluntary arbitration, with no publicity and no investigation, if the parties can thus settle their difficulties among themselves; but if they cannot, the law shows its other face. If their differences are irreconcilable by themselves, the parties must arbitrate; fight they shall not. The compulsion of the law is threefold: compulsory publicity, compulsory reference to a disinterested party, and compulsory obedience to the law's awards. The State has no powers to intervene in any dispute, even for inquiry, of its own motion. Those concerned sue and are sued as in other courts.

The law was originally entitled "An Act to Encourage the Formation of Industrial Unions and Associations and to Facilitate the Settlement of Industrial Disputes by Conciliation and Arbitration," and the plan of arbitration as conceived by Mr. Reeves, and so successfully operated in New Zealand, contemplates the organization of both employers and employees, separately, into associations and unions as the foundation of the whole structure. It is believed to be better for each side and for the public that the parties to an industrial dispute should be committees and not mobs. Inducements are given and rules provided for this organization of both employers and employees. The act cannot be invoked by or against any workingmen who are not organized into a trades-union, but employers may be sued singly; otherwise the act could be defeated by the refusal of employers to form themselves into associations. There is a Board of Conciliation in each of six districts into which New Zealand is divided, and before these Boards industrial disputes are first tried. If a settlement is not achieved before the Conciliation Board, the case goes on up to the Court of Arbitration, which sits for the whole colony.

On both the Boards of Conciliation and the Court of Arbitration employers and employees are represented equally by men of their own choice. The presiding officer of the Court of Arbitration is a Judge of the Supreme Court of the colony. This procedure guarantees that throughout the entire investigation both sides shall be represented by men of their own class, familiar with all the circumstances of their calling. Experts can be called in to represent both sides and to act as members of the Boards or the Court. The chairmen of the Boards must be "impartial persons" who are "willing to act." By making a Judge of the Supreme Court President of the Court of Arbitration, the colony gives a guarantee to the disputants that the casting vote and the conduct of the investigation shall be in the hands of the best that the colony can give of experience, ability, dignity, and disinterestedness. Every precaution is taken that the proceedings shall be cheap, expeditious, and untechnical. The tribunals are expressly charged to make their decisions in accordance with the common sense and equity of the case, and not to frame their awards in a technical manner. Meanwhile the industry goes on. Neither employer nor employee is allowed to stop work during the conciliation or arbitration proceedings, nor to do so in order to evade an award. The law even reaches back of the time at which its intervention was invoked. At any time within six weeks after workingmen have struck or employers have locked out, the aggrieved party on one side or the other can go to the Arbitration Court, begin proceedings, and obtain an award. In this way, even if a strike or lockout had begun, the Court is able to stop it. The employer cannot get out of a dispute with his men by discharging them and putting on new men. The old men could go before the Arbitration Court at any time within six weeks and get redress.

The law has now been in active use since May, 1896. In that time there have been about fifty cases before it. It was

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believed by the author of the law that the Court of Arbitration would seldom be resorted to, and that the Boards of Conciliation would settle most of the disputes; but it has worked out quite otherwise. Two-thirds of the cases have gone from the Boards of Conciliation up to the Court of Arbitration, but most of the decisions of the Conciliation Boards have been sustained by the Court.

The Arbitration Court has shown moderation and good sense in using its delicate powers, and the judges have done as little "legislating" as possible, either as regards the logic or the arithmetic of business. But in their decisions there can clearly be seen emerging some new principles of economic relation. The Court, for instance, insists, wherever possible, that trades-unionists be given employment before non-unionists are put to work. This for the reason of public policy that all interests are promoted by the organization of labor, and because the trades-unions by their efforts and sacrifices improve rates of wages and conditions, and are fairly entitled to the first consideration. The Court has also directed that, when work grows slack, it shall not be given to a few, but shall be divided among all the men, thus keeping all employed. It has also ordered that a preference should be given to residents, and that they should be given work before outsiders are employed.

The Court in its awards fixes an average or "minimum wage" as the rate necessary to be paid the ordinary worker, but it provides very carefully for the men who are not able to earn as much as this. They can still be employed at lower wages than the average; but, for the protection of the union rate, it is stipulated that if any dispute arises, the rate of wages given such men must be submitted to the local Conciliation Board for approval.

The Court has also taken pains to prescribe, even in cases where it gave a preference of employment to the members of unions, that non-unionists who were at work shall not be discharged. It has also, where members of unions have been discharged obviously to intimidate or destroy the union, ordered that they should be reinstated and damages given to their union. The principal opposition to the law came from employers, but they are now seeing that it can be of as much service to them as to the workingmen.

One of the most interesting uses I found made of the law was to protect a majority of the employers in a trade from the competition of a minority of their associates. I learned of cases where manufacturers were actively promoting the organization of their employees into trade-unions, and the appeal of such unions to the Court of Arbitration. They were doing this in order that unscrupulous competitors might be restrained from cutting wages in order to enable themselves to cut prices.

One of the largest employers of the colony described to me the situation of things under the act as one of "perfect comfort." Another large employer declared that, for the first time in the history of the colony, manufacturers now are able to make future contracts with confidence, since the awards fixed all the conditions of labor for one or two years ahead.

When, last year, an important amendment to the law was proposed, it went through the New Zealand Parliament without a word of opposition, although it was one of the stormiest and angriest sessions which had been held for many years. If any real damage had been done to the interests of the colony by the law, or if there was any popular feeling that it was tyrannical, then was certainly the opportunity to show it. The principal Opposition paper of the colony, the Otago "Daily Times," declares that it is impossible to assert that the effect of the law has been injurious.

The only country in the world where there have been no strikes or lockouts for five years is the only country in the world that has a compulsory arbitration law. That country is New Zealand, and New Zealand is to-day not only more prosperous than it ever has been before, but, so far as my observation goes, is the most prosperous country in the world. Not even a New Zealand advocate of compulsory arbitration would claim that its prosperity was due to compulsory arbitration; but the prosperity certainly has falsified all the predictions that disaster would follow.

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The Preacher: His Object, His Instruments, and the Secret of His Power[1]

By Lyman Abbott

THE minister of the Christian church has more than one function. He is a priest, conducting the public worship of the church; a pastor, ministering from house to house; a captain of spiritual industry, directing the activities of his church; and a preacher, a prophet, a forthteller of the truth of God in public discourse. It is not of the priest, the pastor, or the captain of spiritual industry that I am to speak, but only of the preacher; not of the minister in all his functions, but only of the minister as the forthteller of the truth of God: what should be his object; what his instruments; and what is the secret of his power.

I.

Paul has told us very explicitly what preachers are appointed for: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; with a view to perfect the holy for the work of service, for the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to a perfect manhood, to the measure of the stature of the fullness of Christ." "Man," says Sabatier, "is incurably religious." That is the fact which underlies our ministry. The men and women who will come next Sunday morning into our various churches will come because they are religious, and they want their religious life fed, nurtured, helped, inspired. They have lived through all the week with their eyes on the ground, and they want some one to lift their eyes up, that they may see what is in the world outside of that which is seen and earthy. They have lived under the strain of life until hope has been beaten down, and they want some one who will give them new courage, new hope. They have been living in competition with men greedy and selfish, almost compelling them in self-defense to be greedy and selfish themselves, and they want some one who will fill them with the spirit of love. This is the object of the preacher. It is to impart the life of religion to men and women who are hungry for the life of religion. One reason men and women do not go to church is because they are not hungry; another reason is that they are hungry and are not fed.

People do not go to church for theology; they go for religion. What is the difference? Religion is the life of God in the soul of man; theology is a philosophy respecting that life. Men and women go to church to get, not philosophy about the life, but the life itself. To-morrow morning you will go down to breakfast and will expect your rolls and coffee; if instead of rolls and coffee your wife reads you a lecture on hygiene, you will go away dissatisfied; and if that happens often, you will go somewhere else for breakfast. It is quite important that the housewife should understand the principles of hygiene in order that she may know how to prepare breakfast; but what we want is breakfast, not a lecture on hygiene. So what men and women go to church for is religion, not a lecture about religion; and when they go to church and get, not religion, but a philosophy about religion, they stop going. It is not strange.

Next Sunday morning a man comes into your church. He is dissatisfied with himself. He has wasted his time; he has been mean in business; he has been cross with his wife; he has been tyrannical with his children; he is half-conscious of it, and is discontented with himself. Perhaps his feelings are deeper. Perhaps he looks back on a life that has been thrown away; perhaps he has deep within himself the feeling that he dares not meet his God, and dares not face the future, and, so feeling, goes to church. The preacher announces his text and proceeds to give him a lecture on the atonement. He

[1] Address delivered Tuesday, October 24, 1899, before the Windham County Conference, Willimantic, Conn. Stenographically reported by Miss N. W. Annis for The Outlook, and revised by the author.

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explains to him that there is a theory of the atonement that Christ died to satisfy the wrath of God; a theory that Christ died to satisfy the law of God; a theory that Christ died in order to produce a certain impression on the human mind; a theory that Christ died in order to impart the life of God to man; and then, at the end, the preacher, in order to make it sound like a sermon, uses the exhortation, "Accept Christ and be saved;" and the man goes away unsatisfied. He goes to another church, and another preacher takes the same text and preaches also on the atonement. But he has before him this aching, hungering, needy heart, and he says to his congregation: "When you hear these words, 'Prepare to meet your God,' are you afraid to meet him? I tell you that Christ has died, and whatever wrath there is in God against sin is met and answered, and God's love is offered to you. Do you say, 'God may forgive me, but I cannot forgive myself; his law rises up against me; and my own conscience condemns me'? I tell you that his law is satisfied, and his Son, your Saviour, has come to bring you peace. Do you say, 'I do not repent; I cannot repent; nothing that I have done to another or to myself moves me'? I tell you Christ died for you. I put before you his bleeding hands and feet and pierced heart that you may know what God's love is, that God's love may move you. Do you say, 'I cannot arise; I cannot feel; I am dead'? I tell you that the crucified Christ stands at the door of the grave and says, 'Lazarus, come forth!' I tell you that God loves us and raises us up even when we are dead in trespasses and sins. Arise, begin a new life, for you are a new man if you choose to be a new man." Do you not see the difference between a lecture on theology and a sermon?

Or perhaps it is a mother who has come to the church. She has had a hard week and is tired out. The children have been cross, the husband has not always remembered his marriage vows, the cook has gone away, everything has gone wrong. She thinks it is hardly worth while trying to live any longer. She questions whether she will go to church, whether she would not better stay at home and read a book. But habit is strong upon her, and she goes. The minister takes for his text, "Comfort ye, comfort ye, my people, saith your God." "Now," she says, "I am going to get a sermon of comfort." The minister proceeds to give her a lecture on the Higher Criticism. He says: "It used to be thought that there was but one Isaiah; but there are two Isaiahs—at least two, perhaps a score, and I am going to prove it to you." And then he puts on his boxing-gloves and begins to attack the old traditions. There are always a few people in every congregation who admire the courage of such a man, though it really does not require much courage to conduct a boxing-match with a stuffed dummy. Others—a few—wonder at the learning, saying, "What a scholarly minister we have got!" But the poor mother goes back to her home and says (that is, she would say it if she dared, even to herself), "I really would have done better had I stayed at home and read a good story." And so far as the sermon is concerned she is right; she would have done better.

On the other hand, another minister, who believes that there are two Isaiahs, preaches on this same text. He says nothing about two Isaiahs, but he uses his conviction that the second Isaiah lived toward the close of the exile. He says: "This people Israel had sinned against God; all life had gone wrong; they had been carried away from their homes; they had spent seventy years in exile; they were discouraged; they believed God had deserted them, that he had forgotten them, that he cared no more for them. Then came this message to the prophet, 'Comfort ye, comfort ye, my people, saith your God; ye have received double for all your sins.' Even the prophet could not believe the words, and he said, 'What kind of a message can I bring to thy people? They are but grass. They are perishing.' And the answer came back to him, 'Though they are but grass and perish, the word of God endureth forever. Take comfort and be strong.'" Then, with this mother in his mind, with similar weary, worn, discouraged hearts in his mind, the minister says: "You think there is no God. Have you more reason to think that there is no God than had Judea in exile? You are discouraged. Have you more reason to be discouraged than they had? You have

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sinned and think that you are suffering the punishment for your sins, and that there is no help for you. Have you more reason to think that there is no help for you than they had? Have you sinned more than Judah had sinned? 'Comfort ye, comfort ye, my people, saith your God.'" And he brings comfort to this mother, and sends her back with new hope in her heart, and she will come next Sunday. The one preacher has lectured on the Higher Criticism, the other has used it.[1]

Every sermon ought to have a definite purpose, and that definite purpose to give aid, comfort, inspiration, help, hope, to some soul. When the lawyer speaks to the jury, he speaks to win a verdict. When the politician speaks on the platform, he speaks to get a vote. When the minister preaches in the pulpit, he ought equally to seek for a verdict, to aim for a vote, to accomplish by direct and immediate results something in the hearts and lives of the people then and there before him. Why is it that no other profession ever thinks that it fulfills its duty by repeating in a perfunctory way what it has learned in the school? When you go to your lawyer for advice, you do not expect that he will give you a lecture on law. You expect that, as the result of his study of law, he will give you wise advice respecting the problem you have in hand. When you call in your doctor, you do not expect that he will repeat to you instructions which he has received in physiology and therapeutics and hygiene. You expect that he will feel of your pulse, see what is the matter with you, and give you something which will help you, because he has studied medicine. But it seems to me that we ministers have thought that our duty is fulfilled when we take the instructions of our theological seminaries and repeat them to our audiences. Am I casting disesteem on theology? No. Theology is right in the right place, and that is the lecture-room; and it would do no harm to have a little religion mixed with it even there. The minister may sometimes be a lecturer. He may organize a Bible class, and in that Bible class tell his pupils about the two Isaiahs. He may organize a class in theology and instruct it in all the various theological theories. He may for Sunday evenings announce a course of lectures on theology or on the Bible. Then he is not a preacher, but a teacher; it is right that he should be a teacher; but the object of the preacher in his preaching ought always to be to give something of the life of God to the souls of his congregation. Any sermon that fails to do this is not worthy to be called a sermon. When the minister has preached his sermon and some one comes up to him and says, "That was a great effort of yours this morning," he should bow his head in shame and appoint a day of fasting and prayer for himself. When, on the other hand, some one comes up with moistened eyes and a grasp of the hand and a little tremble in the voice, and says, "I thank you for that sermon this morning; it has done me good, and I shall be a better man for it," then let him appoint a day of thanksgiving. For this is the object of the preacher—to do his hearers good by ministry to their religious life.

II.

What are his instruments? The instruments of the minister are many. The sacraments are his instruments; the public worship is his instrument; pastoral visits are his instruments; the Bible class and Sunday-school are his instruments: but the distinctive instrument of the preacher, as distinguished from pastor, or priest, or captain of spiritual industry, is the Bible. And, as Paul has told us what ministers are ordained for, so he has told us what the Bible is given us for. "All scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto

[1] Since delivering this address, and as a result of it, I have received from one who heard it a letter containing the following question: "I should like to ask one question: Do you not think that with the burdened man and the grieving woman there comes also to church the person whose difficulties are intellectual, who doubts, to whom the old orthodoxy has almost closed the way of faith, and who needs, who hungers for, an exposition of truth almost theological? I can conceive such a one enlightened, brought to the Cross indeed, by a discussion of the theories of the Atonement in which difficulties and misconceptions were removed. Of course, what such a person needs is the fact of an atonement rather than the theory explaining it; but to explode some of the theories might open the way to the fact, the reality. Your own preaching, it seems to me, has been peculiarly to the class who have been led to a larger religion through a simpler and truer theology." The answer is that it is very true that one function of the preacher is to correct misapprehensions and relieve intellectual difficulties, provided he always keeps in mind that his one object is to remove difficulties in the way of the highest and best moral and spiritual life, that his end is always, not the elucidation of theology, but the promotion of life.—L. A.

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all good works." The Bible is a good book wherewith to make men see that they have gone wrong and are wrong; it is a good book to show them how to start aright and do right; and when they have started aright and are trying to go aright, it is a good book to guide them in their perplexity respecting what is right. Those are the three legitimate uses of the Bible: to convince men that they have done wrong, to start them in doing right, and to instruct them in what constitutes right doing. I do not say that it is not profitable for other purposes, but these are pre-eminently the purposes for which it is to be used by the preacher. It is not to be used by him to teach science; nor to teach philosophy; nor to build up one creed or tear down another creed; it is not to be used as a bulwark of texts behind which he will go when he is attacked, nor as ammunition in the way of texts which he may fire at some one else. It is to be used to show men that they are wrong, to start them aright, and to instruct them in the way of righteousness; in brief, it is the preacher's instrument for the impartation of religion; and the reason that it is such an instrument for the impartation of religion is that it is a religious book, not a theological book.

Bear in mind the distinction. Religion is the life of God in the soul of man; theology is the philosophy or science of that life. Now, the Bible is not a book of philosophy about that life. There is not a philosopher who has written in it, unless it be Paul, and Paul writes more of personal experience than he does of philosophy about the experience. It is a book regarding the experiences of God in the souls of men. It is a revelation of God to man because it is a revelation of God in man. It is a record of the experiences of men who were conscious of God in their own souls; and it is all the more effective as the record of such experiences because it is recorded in every variety and type of literature: in history, law, poetry, drama, fiction, folk-lore, preaching, and ecclesiastical ceremonialism.

But in all these types of literature, and through them all, what is revealed is the consciousness of God in the soul of man. It is the consciousness of God in every type of character, from the lowest to the highest experience. The Bible contains the biology of religion—that is, the biology of the life of God in the souls of men. Take as an illustration its history of the development of prayer. In this Bible prayer is recorded as it exists in its very lowest terms—the prayer of Jacob: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God." Can you think of a prayer lower than that? At the other extreme of spiritual experience is the prayer at Gethsemane: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And all the way between, from the lowest to the highest type of prayer, you can see the pathway along which men in various stages have trod. If there is a man who cannot understand the prayer of Gethsemane, he can begin with the prayer of Jacob; if he cannot understand even that, he would have to begin his religious life with something else than prayer.

But while the Bible has every type of human experience, these experiences are recorded that they may illustrate the consciousness of God in the soul of man. Lyric poetry is defined as the "expression of sentiment or emotion." Now, we have in this Bible, which is a collection of books, a book containing the lyrics of the Hebrew people, a hundred and fifty of them. Almost without exception, these Hebrew lyrics—that is, all the lyrics of the Hebrew people that have been preserved—are expressions of emotions respecting God—love toward God, repentance toward God, struggle after God, hope in God, or despair because God seems to have abandoned them. There is nothing else like it in literature; in Greek, Roman, Scandinavian, German, French, Italian, English, nothing like it. The lyrics of the world are human lyrics—the passionate devotion of a man to his mistress, of a friend to his friend, of a patriot to his country; the lyrics of the Hebrew people are the outgoing of passionate devotion toward Almighty God. Turn to the law books in the Bible; what is their distinguishing characteristic? One philosopher tells us that law rests on the authority of the lawgiver,

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Another tells us that government grew out of a social contract, and that government rests on the consent of the governed. Turn to this Book and what do we find? Law resting on the authority of Almighty God. What is history, as it is found in the Bible? It is not the biography of heroes or statesmen, or the story of great battles. It is the record of the way in which God dealt with the nation.

As in all types of literature contained in the Bible, and all varied experiences recorded in the Bible, so in all ranges of personal character there found, there is the same distinguishing characteristic. Is there an agnostic who says, "I do not know God"? Do you want to know him? There is the story of Abraham, who did not know God, who left his home that he might search for him, and find him if he could. Is there a statesman who wants his faith in eternal principles strengthened? There is the story of Moses, who, led by the voice of God, fulfilled the will of God in statesmanship. Is there a soldier? There is the story of Joshua, who, with the courage with which God girded him, put on his sword to fight God's battles. Is there a poet? There are the lyrics of the Hebrew psalter. This is the Bible. Not a book of theology—that is, a philosophy about religion—but a book of religion, a book in which God is revealed to men because it is a record of the experiences of men in whom God was revealed.

It is the function of the preacher to take this book of religion as his instrument, and, by its record of life, stir and quicken and feed the life in the hearts and lives of others. And let us not mistake and think we are studying the Bible when we are studying commentaries on the Bible. The Bible and the commentary are not the same. The Pharisees had a motto in Christ's time, "The Bible is water, and the Mishna is wine." The Mishna was the commentary on the Bible. That is Pharisaism; and Christ's answer was, "Ye have made the word of God of none effect by your traditions." He brought them back to the Book that recorded the experiences of men who had in their own souls the consciousness of the presence of God. The preacher's function is to study human life that he may see what are the needs of men, and to study this Book because it is the record of men whose needs were supplied by God, and to do this in order that he may ascertain how those needs shall be supplied.

III.

What is the secret of the preacher's power? His object is to impart the life of God to the souls of men; his instrument is the Book which contains the experiences of men who had in various degrees a consciousness of God in themselves; the secret of his power is the consciousness of God in himself.

No preacher can give what he does not possess. It is possible for a teacher to teach what he does not believe. It is possible for an orator on the rostrum to advocate views which he thinks untrue. One can be a paid advocate of an unbelieved political platform, or a paid advocate of an unbelieved system of theology. But no man can give what he does not possess; and if it is true that the congregation go on Sunday morning to church to get faith and hope and love, they will not get it unless the minister has faith and hope and love in his own heart. This has been the secret of the power of all great preachers. This was the secret of the power of Paul, who had Christ revealed in him; of Jeremiah, to whom God came bringing the message, and who cried out, "I cannot give it, for I am but a child;" of Isaiah, whose lips were touched by a coal from God's altar; of Ezekiel, who was given that wonderful vision of God in the thunder-storm; of Christ himself, who said, "The Spirit of the Lord God is upon me, because he hath anointed me to preach glad tidings to the poor," and who told his disciples afterwards, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." If you and I have not seen God, we cannot bear witness to God.

Look over the history of the pulpit to see what is the real secret of pulpit power. Is it culture? We have Phillips Brooks, the cultivated preacher, and Dwight L. Moody, who never preaches a sermon without doing violence to the Queen's English. Is it theology? We have Spurgeon, with the theology of the eighteenth century, and Henry Ward Beecher, with the theology of the nineteenth if not of the

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twentieth. Is it scholarship? We have the great scholar, like Professor Park, and the man of the people, like Wesley or Whitefield. Is it physical health? We have Robert Hall, who wrestled with anguish all the week upon his bed of illness, and arose from it to give his sermon. It is none of these things. It is God dwelling in the heart of the man.

It was said to-day, I think with considerable truth, by one minister, that in our age there is a lack of conviction of sin; and, if I understood him aright, he would go back to the old theology that we might preach conviction of sin. We must go deeper than that. No man can produce conviction of sin in another who has not the conviction of sin in himself. A self-conceited minister will never produce conviction of sin, whatever his theology; and the minister who walks humbly with God will produce some consciousness of sin in others by the reflection of his own life. This is what Paul means when he says, "Whether prophecy, let us prophesy according to the proportion of faith." The prophesying must be according to the measure of the experience. We cannot as ministers give to our people any larger or richer or better Christian experience than we possess ourselves. It is true that that puts a narrow limitation on our preaching, but the way to widen the preaching is to widen the man. And whenever we reach the conclusion that our preaching is defective, it is not the sermon we need to change, it is the preacher.

A word to the laity. You expect too much of us and you expect too little. You expect us to write two good sermons a week; to conduct the prayer-meetings; to direct the spiritual energies of the church, and, if it is a small church and there are no spiritual energies, you expect us to be the spiritual energies ourselves; and you expect us to be at your house as often as possible, if not a little oftener. You forget that no man can bring God to you unless he has some time when he can be himself alone with God. Savonarola said, "We are so busy talking to God that we have no time to listen to him." In this nineteenth century we ministers are in danger of being so busy directing the energies of the church, making pastoral calls, studying the new theology or the old theology, conducting moral reforms, and preparing sermons, that we have no time to listen to God. Christ himself, burdened by life's duties, pressed upon by the sense of its brevity, seeking to achieve the world's redemption in three short years, with cripples, lepers, blind, hungry, ignorant multitudes clamoring for him—Christ himself turned his back upon them all and went again and again unto the mountain-side that he might be alone with God.

If the minister is to succeed in his function in this nineteenth century, he needs to be a gentleman, a scholar, a man of science, a man of broad sympathy, a much larger man than he needed to be one hundred years ago; but, above all, he needs to be a religious man; and when I say a religious man, I mean a man who has in himself the consciousness of God in his own soul. No testimony of that experience in others, though it were drawn from the Bible itself, can take the place of this personal experience of God. When the preacher has that consciousness of God in his own soul, and, because he has it, realizes the revelation of God in the souls of men who wrote their experiences in this Book, and then, because he has it, looks out upon his congregation and sees that they are hungry for that life, and comes into the pulpit full of that life of faith and hope and love, interpreted to him by this Book, and, as with the voice of God, speaks out of a full heart to empty and hungry hearts, he never will fail to fulfill his function and to accomplish his object in lifting up men from the life that is earthy and sensual into the life of the kingdom of God.

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Indian Summer

By A. L. Donaldson

Oft have I wondered, when October plays
Its trick of balmy day and stirless noon
Holding mirage-like memories of June,
Whence came the name of Indian Summer days?
Then, looking at the woodlands through the haze,
I saw the autumn leaves in gay festoon
Of red and yellow, crimson and maroon,
Trailing like Indians through the pine-tree maze.

And so, methought, some unthroned chief of eld,
On such a day, in such a mood, perchance,
Gazed on the forests that were his no more,
And once again, in fancy, he beheld
His painted warriors throng to war and dance;
And named the season from the dream it bore.

Saranac Lake, N. Y.

The New Pacific[1]

THIS volume of 738 pages, including the index, is the best monograph on the subject of which it treats which we have seen—perhaps we should say the only monograph. There have been books on the war with Spain, on the Hawaiian Islands, on the Philippines. This covers all three topics, and more. It sketches the events and conditions in Cuba which led to the opening of the war, describes graphically the destruction of the Spanish fleet in Manila, and briefly the military events in Cuba which led to the Treaty of Paris. It then gives an account of the way in which the American people awakened to the new problems which these events had presented to America for solution, and in two successive chapters presents the argument against and for expansion. The author does not conceal his sympathies for expansion, but puts with a good deal of effectiveness the arguments against it. He then passes to some semi-philosophical, semi-historical considerations of the peace with Spain and its effects upon us and upon other nations, and from this to an account of the Far East, statistical, geographical, and political, including an account of the resources, climate, commerce, and future possibilities of the New Pacific. The book is seriously defective in not giving in foot-notes or in an appendix the authorities for its statements, and some of them we read with the instinctive comment, "Important if true." For example: "Upon his own judgment, in a great measure, he [the President] directed fleets and formulated general plans for army manœuvres. The order to Dewey to capture the Manila squadron was written and sent by the President against the advice of his Cabinet." Is this based on official information or on newspaper report? The same comment we instinctively make on another declaration: "Wealthy Filipinos visited Washington in November and begged the President to have the islands annexed to the United States. 'The better class of our people,' they said, 'are heartily in favor of annexation.'" We certainly do not think that the statements concerning Aguinaldo that he had "large deposits to his credit in the bank at Hong-Kong, the proceeds of his treachery," and that "he had sold his country—if indeed the country was his to sell—to the Spaniards," are legitimate as they stand. The author should certainly not ignore the explanations which have been made on behalf of Aguinaldo, and the affirmation that the money received by him was received for the benefit of his country, held by him in trust for his country, and has been used for his country's benefit. Whether this be true or not we are by no means certain, but the historian of recent events ought not to *assume* that it is false. If it is false, he should show its falsity. The praises of President McKinley on pages 28–31, and the portrait of Aguinaldo on pages 71–72, do not suggest the impartial historian. On the other hand, the

[1] *The New Pacific.* By Hubert Howe Bancroft. The Bancroft Company, New York.

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chapter which gives the arguments against imperialism would not have been included by one who was a narrow-minded partisan. On the whole, we should recommend this book, which is encyclopædic in its information, and in its descriptive passages graphic and often dramatic, as the best single volume for one who desires to get a broad, though possibly a not wholly unprejudiced, view respecting the New Pacific and the problems which it presents to the American people.

Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Annancy Stories. By Pamela Coleman Smith. R. H. Russell, New York. Square 8vo. 79 pages. $1.50.

Beasts. By Wardlaw Kennedy. (Illustrated.) The Macmillan Co., New York. (Thumb Nail Studies in Pets.) Square 8vo. 152 pages. $1.50.

The author might well have prefixed "queer" to the title. The pets described are snakes, turtles, crocodiles, lizards, frogs, and other creatures not usually pets. The chapter on birds is charming, as the record given is of their habits in freedom, not captivity. The sympathy of the writer with all animal life, and his keen sense of humor, make this book unique. The illustrations are attractive.

Beethoven. By Frederick J. Crowest. (Illustrated.) E. P. Dutton & Co., New York. 8vo. 319 pages. $1.25.

This finely printed and appropriately illustrated book promises well for the "Master Musicians" series, of which it is the initial volume. It is a compact biography as well as a judicious interpretation of the great composer, and contains a mass of carefully collected and arranged information, such as, for instance, a complete catalogue of Beethoven's works.

Bible in Court, The. By Joseph Evans Sagebeer, Ph.D. The J. B. Lippincott Co., Philadelphia. 16mo. 210 pages. $1.25.

The author undertakes first to illustrate the method of legal inquiry, and then to indicate the application of it to the study of the Scriptures. He does not show what inferences they compel, but he lays out the principles which are logically required for legitimate inferences. His little book may be studied with profit by all who would cultivate logical thinking, particularly in drawing conclusions from the Bible.

Bible Lesson Songs. By Bertha F. Vella. The Pilgrim Press, Boston. Square 8vo. 163 pages. 30c.

Boy Life on the Prairie. By Hamlin Garland. (Illustrated.) The Macmillan Co., New York. 12mo. 423 pages. $1.50.

Mr. Hamlin Garland knows certain parts of the Middle West at first hand, and has written about them with the accuracy of knowledge and the insight of affection which come only with first-hand knowledge. No one has better described life on a great farm, and no one is more competent to set forth the incidents and experiences of a boy growing up on a farm in northern Iowa thirty years ago. As Mr. Garland tells us, the book is not an autobiography; but it is written from experience and not from observation, and it brings very graphically before the reader the movement of a life distinctly American and now fast receding into the past.

Bravest of Them All, The. By Mrs. Edwin Hohler. (Illustrated.) The Macmillan Co., New York. 12mo. 214 pages. $1.50.

Catholic and Apostolic Church, The. The Macmillan Co., New York. 12mo. 144 pages. $1.

The noble author maintains the superior claim of the Anglican Church, in contrast with the non-episcopal churches, to be the divinely authorized witness to the truths of revelation.

Causeries de Morale Pratique. Par Th. Bentzon. 309 pages. 16mo. Hachette et Cie, Paris.

This volume is one of a series on morals, specially addressed to girls and young women. It comments on their duties to themselves, to their families, to society, and to religion. The simple, easily flowing, apparently effortless style which we have already admired in the author's romances, essays, and impressions of travel, stands her in good stead here. Her talks are not of the "heart-to-heart" order; they are both dignified and vivacious, such as Madame de Sévigné might have written One feels, too, that these chapters are not filled full of merely ingenious ethical theories; they are the results of long and varied experience. The book should be translated, if for no other reason than to show American readers that some of our customs are influencing an older civilization.

Christianity, The Fundamental Ideas of. By John Caird, D.D., LL.D. With a Memoir by Edward Caird, D.C.L., LL.D. James MacLehose & Sons, Glasgow. 2 vols. 12mo. $3.50.

Covenant of Salt, The. By H. Clay Trumbull. Charles Scribner's Sons, New York. 8vo. 184 pages. $1.50.

This interesting monograph pursues the line of research and thought opened in Dr. Trumbull's well-appreciated volumes on "The Blood Covenant" and "The Threshold Covenant." Like these, it sheds fresh light on fundamental Biblical ideas, whose peculiarly Oriental character obscures their full significance to Western minds. The main point brought out is that "the covenant of salt is simply another form of the one blood covenant." The subject, as treated, leads up to a new and profounder view of "the Ten Commandments as a covenant of love," not laying down the requirements of obedience to the Lord, so much as declaring the sacred limits within which God's people are to be in loving union with him.

Cupid and Coronet. Drawings by Malcolm A. Strauss. R. H. Russell, New York. Oblong 4to. 49 pages. $2.

Drake and His Yeomen. By James Barnes. (Illustrated.) The Macmillan Co., New York. 8vo. 415 pages. $2.

Drew, Mrs. John, Autobiographical Sketch of. Introduction by her Son, John Drew. (Illustrated.) Charles Scribner's Sons, New York. 8vo. 199 pages. $1.50.

Certainly there have been very few more interesting characters on the American stage than Mrs. John Drew, and her opportunities for knowing intimately the great figures of American dramatic art were extensive. We confess, however, to some disappointment in reading these autobiographical chapters, in that they contain too much of detailed record and too little of generally interesting reminiscence and anecdote. It seems to be the danger of such works as this that they should give too much in the way of information as to when and

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where particular plays were produced, the lists of performers, and the like; Lester Wallack's autobiography, which was eagerly looked for, had this fault in marked degree. This criticism aside, however, it must be acknowledged that Mrs. Drew's rather sketchy and incomplete autobiography does contain very much that will interest all who care for the American stage. The illustration of the book is worthy of the highest praise. The portraits will nearly all be new to most readers, and they have been beautifully reproduced and printed.

Drummer's Coat, The. By Hon. J. W. Fortescue. (Illustrated.) The Macmillan Co., New York. Square 8vo. 184 pages. $1.50.

A pleasantly written and prettily printed tale of English country life, with a curious story of army life interwoven.

Egypt, Ancient, A Self-Verifying Chronological History of. By Orlando P. Schmidt. George C. Shaw, Cincinnati, O. 8vo. 569 pages.

Mr. Schmidt's well-printed and attractively bound volume is a considerable contribution to chronology. The work covers a period of nearly four thousand years of Egyptian history, namely, to the Persian invasion.

French Prose of the Seventeenth Century. Edited by F. M. Warren. D. C. Heath & Co., Boston. 16mo. 319 pages. $1.

Gist of the Lessons, The. By Rev. R. A. Torrey. Fleming H. Revell Co., New York. 160 pages. 25c.

Great Books as Life Teachers. By Newell Dwight Hillis. Fleming H. Revell Co., New York. 12mo. 331 pages. $1.50.

Dr. Hillis has a very sympathetic mind, an imagination at once sensitive and ardent, and a fluent and at times eloquent style. Committed by instinct and conviction to ethical ideals, he has also an artistic temperament. He loves beautiful things, and cannot account for them except as revelations of the beauty of the Infinite. In this volume he interprets, in a series of twelve chapters, some of the greatest creations of literature from this standpoint; finding in Ruskin, George Eliot, Hawthorne, Victor Hugo, Tennyson, and Browning a genius which is not simply devoted to the creation of beautiful works, but which is also, consciously and unconsciously, committed to the interpretation of ethical and spiritual ideas. Five chapters are given to men and women of different type—Drummond, Lord Shaftesbury, Livingstone, and Frances Willard. The fact that the chapters were first prepared as addresses is evidenced in the recurrence of the hortatory note, and the style lacks at times the solidity of the essay form; but the book is full of aspiration and of elevating thoughts set forth with ardor and enthusiasm.

Great Company, The. By Beckles Willson. Introduction by Lord Strathcona. (Illustrated.) Dodd, Mead & Co., New York. 8vo. 541 pages. $5.

Mr. Beckles Willson's book is a history of "The Honourable Company of Merchants-Adventurers Trading into Hudson's Bay." Lord Strathcona, the present Governor of the Hudson's Bay Company, contributes an introduction. The book, well printed and well illustrated, is a distinct help towards unifying the scattered elements of American, especially of Canadian, history. As to the Company itself, we do not always realize that for two centuries it has existed, "unshorn of its greatness," amidst all the changes of race and war, dominion and development, in the New World. The Company's history reverses the old order of missionary, soldier, and trader; in this case the fur-traders were the pioneers of civilization; the others came afterward.

Great Pictures Described by Great Writers. Edited and Translated by Esther Singleton. (Illustrated.) Dodd, Mead & Co., New York. 8vo. 317 pages. $2.

A pleasantly instructive and entertaining volume is "Great Pictures Described by Great Writers." The idea is a clever one; for instance, Théophile Gautier gives us his impressions on Bordone's "Fisherman Presenting the Ring;" Walter Pater, on Botticelli's "Birth of Venus;" Ruskin, on Paolo Veronese's "Queen of Sheba;" Dumas *père*, on Michael Angelo's "Last Judgment," etc. The book should be the means of really popularizing the best art. Of course there is an illustration of each picture. For future editions of the book we would recommend an index.

Greece, Rambles and Studies in. By J. P. Mahaffy. (Illustrated.) Henry T. Coates & Co., Philadelphia. 12mo. 535 pages. $3.

This volume is a reprint of the last English edition of one of the most interesting and valuable books of description ever written about Greece, from the hand of a man who is not only a scholar, but who is also a very interesting writer. It is illustrated, not for the purpose of making it more attractive simply, but of making it more intelligible. This volume, which is handsomely bound in white covers, with designs in gilt, contains thirty photogravures of well-known or picturesque scenes in Greece, and characteristic works of Greek art. Altogether it is one of the most attractive volumes of the season.

Historic Towns of the Middle States. Edited by Lyman P. Powell. (Illustrated.) G. P. Putnam's Sons, New York. 12mo. 439 pages. $3.50.

This volume supplements the volume of last season on "The Historic Towns of New England," and sketches the historical backgrounds of Albany, Saratoga, Newburg, Tarrytown, New York, Brooklyn, Princeton, Philadelphia, Wilmington, Buffalo, and Pittsburg, from the hands of such writers as Dr. Battershall, Mr. Joseph B. Gilder, Professor William M. Sloane, Mr. Talcott Williams, and Mr. H. W. Mabie. In many of the chapters local history is presented, not only with scholarly accuracy, but with a strong infusion of the atmospheric quality so as to bring out the peculiar type of civilization developed in the old centers of life in the Middle States. This life, although presenting many different aspects, has certain traits which, owing to geographical position, give it a unity which is in striking contrast with that presented by the New England towns; the volume is, therefore, not only a contribution to history, but a very readable study of many characteristic phases of American life and incidents in American history.

Household Libraries, Suggestions for. G. P. Putnam's Sons, New York. 18mo. 172 pages. 25c.

Hunt, William Morris, The Art Life of. By Helen M. Knowlton. (Illustrated.) Little, Brown & Co., Boston. 12mo. 219 pages. $3.

In the Deep Woods. By Albert Bigelow Paine. Illustrated by J. M. Condé. R. H. Russell, New York. Square 8vo. 134 pages. $1.25.

In the Farmyard. E. P. Dutton & Co., New York. Square 8vo. 60 pages. $1.50.

International Critical Commentary on the Book of Proverbs. By Crawford H. Toy. Charles Scribner's Sons, New York. 12mo. 554 pages. $3.

In careful scholarship this volume leaves nothing to be desired. Its interpretation is free from theological prejudice. In grammatical exegesis it may be accepted as an authority. It appears to us that for a literary or ethical interpretation of the Book of Proverbs some comparison with the proverbs of other nations is desirable, and we do not discover in this volume any indications that the author possesses any familiarity with the proverbs of other literatures. Such familiarity would have led him to recognize more fully the truth that a proverb, whether Hebrew or other, is simply a coinage of human experience; would have led him to see, for example, that the threat attributed to Wisdom, "I will mock at your calamity," etc., is only the expression of the universal experience of mankind that, in the time of calamity which our own folly has brought upon us, the counsels of others, or even of our own better judgment at the time, rise up in our memory to condemn us. None the less, as a critical commentary we know nothing in English to compare with this volume. It will be indispensable to the careful student of this somewhat enigmatical book, and, with Moulton's volume on The Proverbs, in the Modern Reader's Bible, will give all the apparatus necessary for such a comparison with life, as interpreted by other col-

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lections of proverbs, as will be necessary to the thorough student, whether lay or clerical.

Jesus, The Christology of. By Rev. James Stalker, M.A., D.D. A. C. Armstrong & Son, New York. 12mo. 298 pages. $1.50.

John Ploughman's Pictures. By C. H. Spurgeon. The Bible Institute Colportage Association, Chicago. 123 pages. Paper bound, 15c.

Katooticut. By C. F. Carter. Illustrated by J. M. Condé. R. H. Russell, New York. 153 pages. $1.50.

Knight's Tale, and Nun's Priest's Tale, The Prologue. Edited by Frank Jewett Mather, Jr. (Riverside Literature Series.) Houghton, Mifflin & Co., Boston. Part I. and II. 35c.

Laxdaela Saga. Translated from the Icelandic by Muriel A. C. Press. The Macmillan Co., New York. (The Temple Classics.) Edited by Israel Gollancz. 276 pages. 50c.

Life. By John Rankin Rogers. The Whitaker & Ray Co., San Francisco. 16mo. 149 pages.

Life Beyond Death. By Minot J. Savage, D.D. G. P. Putnam's Sons, New York. 8vo. $1.50.
The main interest of this volume is in its treatment of modern dealings with the problem put forth in its title. On the one hand, Dr. Savage makes it plain that he is no Spiritualist. On the other hand, he is positively certain that, amid a mass of imposture and mistake, veritable cases of communication with departed spirits occur. This conviction is based on facts which he relates from his own experience, covering many years of investigation, and is shared, as he shows, by some eminent associates of his in the Society for Psychical Research, the peers in scientific and critical ability and reputation of any men in the world.

Little Folks' Illustrated Annual. (Illustrated.) Dana Estes & Co., Boston. 388 pages. $1.25.
A delightful collection of short stories, poems and nonsense rhymes for very little people. Some of the illustrations are charming.

Love-Lit Path to God, A. By Hattie C. Flower. B. O. Flower, Boston. 16mo. 115 pages.

Meredith, George, Birthday Book. Selected and arranged by D. M. E. P. Dutton & Co., New York. 300 pages. $1.25.

Montcalm and Wolfe. By Francis Parkman. (Illustrated.) Little, Brown & Co., Boston. 2 vols. 8vo. $6.
The works of no historian seem more increasingly read than those of Francis Parkman. The publishers of his books have selected one of the most popular, namely, "Montcalm and Wolfe," for holiday treatment. There are so many maps and portraits and plates that the work is published in two volumes. We wish that the entire series might receive such treatment.

Nature Pictures by American Poets. Edited by Annie Russell Marble, A.M. 12mo. 205 pages. $1.25.
A valuable addition to the home library. The selections are not only the nature poems of well-known poets, but selections of the best poetry on any phase of nature written by an American. The introduction is a valuable, carefully prepared essay by the compiler on American poets and poetry. There is also a list, separate from the index, of the poems and authors, with reference to the editions from which selections have been made.

Newell's (Peter) Pictures and Rhymes. Harper & Bros., New York. Oblong 4to. 110 pages.

Newsboys' Christmas Party, The. By Jane Zacharias. The North Baltimore Press, Baltimore. 75 pages. 60c.
The story of the first attempt to gather the newsboys and bootblacks of Baltimore together for a Christmas festival. This attempt was so successful that it was followed by the opening of a reading-room especially for them, kept open every evening in the week.

Old Book and the Old Faith, The. By Robert Stuart MacArthur. E. B. Treat & Co., New York. 12mo. 432 pages.

Old Times and New. By Sara Hammond Palfrey. W. B. Clarke & Co., Boston. 16mo. 49 pages. 35c.

Paris, The Stones of, in History and Letters. By Benjamin Ellis Martin and Charlotte M. Martin. Charles Scribner's Sons, New York. 8vo. 2 vols. $4.
He who loves French history must already know something of how Paris affected kings and emperors and warriors and statesmen, but we fancy that he who loves French literature hardly knows so well how the capital affected Corneille, Racine, Molière, Balzac, Dumas, Hugo, Daudet. These capitally written volumes tell us how, and give us many a hint helping towards a better appreciation of the lives and works of such men as Abélard, Calvin, Descartes, Rousseau, Châteaubriand, Renan, and Taine. The volumes are well illustrated, and will be useful, not only to students of literature and history, but also to those sojourners in Paris who wish to make more than a cursory study of its sights and life.

Patience: A Daughter of the Mayflower. By Elizabeth W. Champney. (Illustrated.) Dodd, Mead & Co., New York. 12mo. 336 pages. $1.50.
A graceful story of Pilgrim days, setting forth adventures which "might have taken place," as the author says in her preface, both in the days before the Mayflower sailed across the sea, and in the early years of the Plymouth Colony. There is much of substantial history in the book, and it is admirably written and very interesting.

Penn, William, The True. By Sydney George Fisher. (Illustrated.) The J. B. Lippincott Co., Philadelphia. 12mo. 392 pages. $2.

Plantation Sketches. By J. Campbell Phillips. R. H. Russell, New York. Oblong 8vo. 57 pages. $3.50.

Poe, Edgar Allan, The Works of. Edited by John H. Ingram. The Macmillan Co., New York. 4 vols. $4.
The Ingram edition of the works of Poe is too familiar to need any description. It is reissued in these four volumes without change of text or the introduction of new matter, but in a less expensive form, the books being very creditable pieces of book-making.

Point and Pillow Lace. By A. M. S. (Illustrated.) E. P. Dutton & Co., New York. 8vo. 202 pages. $3.
A book for which the lover of beautiful laces has been waiting. The illustrations are clear, revealing to the learner in this inexhaustible field of knowledge the differences in laces, old and new. Naturally, at this stage of the world's history, machine-made lace would have to be given its place, and the illustrations again are educational in their clearness of outline. The text is prepared by a lover of beautiful lace, and the subject is treated with the sympathy and the broad knowledge that are always the equipment of the true lover of any art.

Power of Womanhood, of Motherhood and Sons, The. By Ellice Hopkins. E. P. Dutton & Co., New York. 12mo, 232 pages. $1.50.
For mothers especially. The subjects treated are those of vital importance to the moral health of children, those which are rarely treated in a book; they are the subjects that are at times the common secrets of mothers and the family physician. Here the spiritual and the moral effects of sins due to ignorance as well as evil companionship are treated by a writer of intense moral earnestness having professional knowledge.

Prayers Public and Private. Compiled by the Most Rev. Edward White Benson. Edited by Rev. Hugh Benson. E. P. Dutton & Co., New York. 16mo. 274 pages. $1.25.
Popular, fervent, and inconsistent, it breaks with the idea of verbal inspiration and an inerrant Bible, yet continually harks back to it.

Pretty Tory, A. By Jeanie Gould Lincoln. Houghton, Mifflin & Co., Boston. 8vo. 268 pages. $1.50.

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Primitive Love and Love-Stories. By Henry T. Finck. Charles Scribner's Sons, New York. 8vo. 851 pages. $3.

Proportion and Harmony of Line and Color. By George Lansing Raymond, L.H.D. G. P. Putnam's Sons, New York. 12mo. 459 pages. $2.50.

In this last volume of his system of comparative æsthetics, Professor Raymond considers, first, the correspondence between the elements of form in the arts of sound and of sight; he then elucidates the meaning of proportion in nature and art, explains the frequent confounding of the effects of proportion with those of perspective, and treats of proportion as based upon comparisons of measurements in landscapes, plants, animals, the human form, and in architecture. The latter half of the book is devoted to harmony of outline and color. In this section there is a noteworthy chapter on physical and physiological correspondences between harmony in music and in painting. The last chapter of all is the most valuable, being a recapitulation of results reached in the author's course on Comparative Æsthetics.

Reformation, The Eve of the. By Francis Aiden Gasquet, D.D., O.S.B. G. P. Putnam's Sons, New York. 8vo. 460 pages. $3.50.

The author, a learned Roman Catholic, writes both acutely and dispassionately. Holding that a mass of legend has grown up concerning the Reformation in England, he holds the current popular view as false, and that only critical sifting will bring out the historical facts. His work, therefore, not undertaking a history of the Reformation, makes a critical study of some important points. In this he brings out much that Protestants need to be better informed about. Critical studies in history, however, in order to trustworthy conclusions, need an absence of prepossession and party interest which is not apparent in this work.

My Study Fire. By Hamilton Wright Mabie. Dodd, Mead & Co., New York. (Illustrated.) 12mo. 288 pages. $2.50.

Religion and Morality. By Rev. James J. Fox, S.T.D. William H. Young & Co., New York. 12mo. 322 pages. $2.

This is a work of great merit both in its criticism and its construction of ethical theory. Agreeing with Spencer that the ethical goal of life is the perfect development of life, he shows how this is realized only as ethics is uplifted and nourished by religion.

Roe, E. P.: Reminiscences of his Life. By Mary A. Roe. Dodd, Mead & Co., New York. 12mo. 235 pages. $1.50.

Rosamund, A Tragedy. By Algernon Charles Swinburne. Dodd, Mead & Co., New York. 8vo. 80 pages. $1.50.

Rougemont, Louis de, The Adventures of. As Told by Himself. (Illustrated.) The J. P. Lippincott Co., Philadelphia. 12mo. 396 pages. $2.

The introduction to these sensational chapters of alleged personal adventure does not inform the reader that the author's veracity has been very seriously impugned. Without entering into the merits of the question, we will frankly say that so many things have been left unexplained by Mr. de Rougemont, and such a cloud of doubt has been thrown upon his narrative, that we consider the book worthless as a record of fact. This impression is not lessened by the sensational and disagreeable character of the illustrations. If the author had given the world Australian fiction founded more or less on fact, his book would be received with more interest.

Saracinesca. By F. Marion Crawford. Illustrations by Orson Lowell. The Macmillan Co., New York. 2 vols. 12mo. $5.

The illustrated edition of what probably the majority of readers and critics consider Mr. Crawford's finest work in fiction is in every way worthy of its subject. The binding, cover design, page-form, and type are all models of what such a book should be, and Mr. Orson Lowell's full-page half-tone pictures, although uneven in the merit of their drawing, are reasonably satisfying. A re-reading of the novel confirms the impression made long ago that in its character and working out it is admirable throughout; it reaches a level which this author can hardly hope to surpass, versatile and brilliant as are his other achievements in fiction.

Schiller's History of the Thirty Years' War. Edited by Arthur H. Palmer. Henry Holt & Co., New York. 18mo. 202 pages. 80c.

Shadow of Quong Lung, The. By Dr. C. W. Doyle. The J. B. Lippincott Co., Philadelphia. 12mo. 266 pages. $1.25.

These tales of Chinese life in San Francisco are written by a man intimately acquainted with his subject, and are full of side-lights on Chinese life in America. The author disclaims having written a book with a purpose, but hopes that his stories may incidentally draw attention to the terrible conditions of the life of the slave-girls in Chinatown. He calmly remarks that "the best thing to do with Chinatown would be to burn it down." As this is hardly practicable, perhaps the next best thing may be to encourage such mission work among the Chinese as is being done by Mr. Jee Gam, as described in The Outlook very recently. Considered simply as stories, Dr. Doyle's work has vigor and vitality.

Shakespeare, The Works of. (Eversley Edition.) Edited by C. H. Herford. Vols. VIII. and IX.

Shakespeare, The Works of. (The Larger Temple Edition.) Edited by Israel Gollancz. (Illustrated.) The Macmillan Co., New York. Vols. I. and II. (each) $1.50.

This edition is very properly called the Larger Temple Shakespeare. It reprints the Temple Shakespeare, which, in point of text and typography, is one of the best accessible. The plays are presented on a larger page in a very substantial and tasteful form, with the valuable prefaces and glossaries of the Temple Shakespeare, and with a few illustrations introduced into the notes. The edition, which will be issued in twelve volumes, promises to be one of the most attractive of the many forms in which Shakespeare's works have been published.

Smith Brunt: A Story of the Old Navy. By Waldron Kintzing Post. G. P. Putnam's Sons, New York. 12mo. 459 pages. $1.50.

Songs of the Shining Way. By Sarah Noble Ives. (Illustrated.) R. H. Russell, New York. 45 pages. $1.25.

South African Recollections, Some. By Mrs. Lionel Phillips. (Illustrated.) Longmans, Green & Co., New York. 8vo. 183 pages. $2.50.

As her husband was one of the principal "reformers" at Johannesburg in 1896, Mrs. Phillips naturally takes the British side in discussing Boer problems. She writes with a woman's keen, incisive observation, and with a fine feminine feeling. Whether one believes the present war justified or not, her book must appeal to all from its patently sincere testimony taken from large and long experience in South Africa. In particular, much light is shed upon Dr. Jameson's raid, and some of it is hardly to the credit of that soldier of fortune.

Sunday-School Lessons for 1900. (International Vest-Pocket Commentary.) By Rev. De Loss M. Tompkins, D.D. Fred D. Ewell, Chicago. 35c.

Three Bears, The. By Frank Ver Beck. R. H. Russell, New York. 60 pages. $1.25.

Trinity Bells. By Amelia E. Barr. J. F. Taylor & Co., New York. (Illustrated.) 12mo. $1.50.

A very pleasantly written story of a young girl's life in the days of Dutch New York. It might well find its place as an introduction to one of Mrs. Barr's most popular stories, "A Bow of Orange Ribbon." Mrs. Barr has enlivened the somewhat monotonous career of a young girl in New York by having her father seized by Algerian pirates, sold into slavery, and redeemed at a very high price. This wide detour from the harbor of New York to the southern shore of the Mediterranean introduces an element of adventure of a kind which would be improbable at this date, but is permissible in a book describing life in New York in the beginning of the eighteenth century.

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Twenty Famous Naval Battles. By Edward Kirk Rawson. Thomas Y. Crowell & Co., New York. 2 vols. 8vo. $4.

In these two substantial volumes the author attempts, and, in a measure, with gratifying success, to do for naval history what Creasy's "Decisive Battles" long ago did for military history. The story is illustrated with portraits, maps, and plans of naval engagements, and covers naval history from Salamis to Santiago. The number of naval battles described is so large as to include everything fairly entitled to the distinction, and there is little room, therefore, for disagreement as to what should be included or omitted. The style of the author is clear, and he pays full attention to the picturesque and attractive features of his subject. Naturally, the book has no such philosophic scope as have Captain Mahan's works, nor does it aim at the same object. The author's study of original sources has evidently been extensive and careful.

Virgil, Unpublished Legends of. Collected by Charles Godfrey Leland. The Macmillan Company, New York. 8vo. 208 pages. $1.75.

Mr. Leland tells us that he has gathered a hundred legends and tales concerning Virgil. He publishes about half of them in this volume. Some of these throw an interesting light on old Etrusco-Roman mythology, of the kind chronicled by Ovid.

Wider View, The. By John Monroe Dana. G. P. Putnam's Sons, New York. 12mo. 261 pages. $1.50.

This tastefully wrought book is a collection of the testimonies of many times and lands and religions to the universal religion of divine sympathy and love toward man. The selections in prose and verse are from some two hundred, who are here brought together as prophets of "the Christ that is to be," in the church of the future, the church of humanity in its realization of social righteousness.

Wild Eden. By George Edward Woodberry. The Macmillan Co., New York. 16mo. 92 pages. $1.25.

World in a Garden, A. By R. Neish. The Macmillan Co., New York. 8vo. 338 pages. $1.75.

A charming description of the life of a man, a boy, and the flowers in a garden. The meditations are the thoughts of a healthy man on the more serious problems of life, and are made the more helpful because of his great love for a motherless boy who must be trained for a strong, tender manhood.

Wreck of the "Conemaugh," The. By T. Jenkins Hains. The J. B. Lippincott Co., Philadelphia. 8vo. 252 pages $1.25.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

May I say just a little something suggested by your "Pastoral Letter to a Perplexed Minister" in The Outlook of October 28? I read the interesting article to the end, and as I came to "For my own part, I never stand up to preach without wondering that so many people have thought it worth their while to come so far to hear my message," that vital word "my" made me stop and think: "Why, it isn't his message that he is to give; the message has been given long ago by Christ the King, and his only duty is to present that message truthfully and loyally. Don't you believe it would make it easier for the perplexed minister if he realized to its full extent that he has not to use his powers of ingenuity, wisdom, or might in preparing a message—surely we all concede it has been prepared, else how are we "messengers of the Lord of Hosts"—but that his whole effort is to be applied to the comprehending and telling of a message already prepared? Not what shall *I* give, but what does *He* give through me? K. B. P.

But the messenger must not only receive the message, it must become his own, a true part of his life, or he can be no true messenger of the divine word. A minister is not a phonograph.

I have just finished reading the article in The Outlook on "Sacerdotalism" in the English Church, and was much surprised to learn that in the ordination service of the Church of England the candidate is thus addressed: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Now, as a learned theologian and expounder of the Gospel, may I not ask you to explain why Protestantism has discarded or discredited that authority as given by our Saviour when commissioning his disciples, as even he was commissioned? Why do we accept his ambassadors and repudiate part of their commission? I am a Methodist, having no sympathy with Romanism, yet the twentieth chapter of St. John's Gospel, at the 21st to the 23d verses, seems to give color to the claim of both the Roman and Episcopal Catholics, and I do not remember to have heard the Protestant explanation why we differ so much in the construction of the same scripture. A. C. R.

This authority, whatever it is, is bestowed, not upon a hierarchy or class, but upon all those upon whom Christ breathes, saying, "Receive ye the Holy Spirit"—that is, upon all who are inspired by a divinely imparted spirit of holiness. Christians remit, that is, get rid of or deliver from, sin when by their influence, example, or teaching they induce sinners to repent of sin and abandon it; they retain sin when, by their negligence, acquiescence, or approval, they help directly or indirectly to fasten sins on the individual or the community. Christ promises his disciples great results if they are faithful, and warns them of equally great but terrible results if they are culpable and remiss.

1. Please name a few of the best books explanatory and defensive of "The New Theology." 2. Also, books giving the fullest description, from the evolution standpoint, of the relation of that theory to the facts and teachings of the New Testament. R. H. S.

1. For an early statement see the introductory essay in Dr. Munger's volume, "The Freedom of Faith." For more recent ones see "The New Puritanism," by Dr. Abbott and others, and President Hyde's recent book, "God's Education of Man." The latter is particularly noteworthy. 2. Precisely what you ask for is not the subject of any work we are acquainted with, but the treatment of Biblical history on evolutionary principles is characteristic of a large class of works, particularly in the line of the higher criticism. See, however, Dr. Abbott's "Evolution of Christianity" and "Theology of an Evolutionist." (For all the above address Houghton, Mifflin & Co., Boston.)

Do you consider that fortunate accidents are Providential? Suppose a man is saved when his horse runs away; if he is of a pious turn of mind, he thanks God. It seems to me that the case was simply very fortunate. Am I wrong? B. J.

By "Providence" we mean God's control, both wise and good, over all events, a control for which we are always to be thankful. Nothing can be outside of this control. Popular language restricts the word to events of good fortune. Such events, called cases of special Providence, are only cases of special notice given to the constant control of Providence over all events, a control the same

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whether one perishes in an accident or escapes. But this control is exercised through the natural order of the world, including human agency, not outside of that order, and involves no interference with it on God's part. Moreover, no event is to be reckoned "fortunate" except as it has value for our moral life, the thing of highest value to the controlling Providence.

On page 453 in The Outlook published October 21 Mr. George W. Van Siclen says: "Children of a British subject, born in the United States, remain British subjects unless they choose to become American citizens, just as children born abroad of American citizens remain American citizens." Is this true? Suppose an Englishman and wife settle in America; a son is born to them. Now, when the child grows up he surely needs no naturalization papers to become an American citizen. When he reaches the age of twenty-one he votes, and who will challenge his right? In case of misdemeanor punishable by law he surely cannot claim British citizenship. If you will kindly explain Mr. Van Siclen's statement, you will confer upon me a great favor. Furthermore, if a child of an American is born in France or Germany or any foreign country, and breaks the laws of that country, is he not unable to appeal to the United States? Would he be permitted to vote if born of American parents in a foreign country, and afterward taking up residence in America? I shall trust to see an explanation in The Outlook some time in the near future. S. G. K.

You are right in thinking that children of British subjects born in this country become American citizens without being naturalized. The only possible exception would be the children of an English ambassador or consul. By a special law passed by Congress, the children of American citizens born abroad remain American citizens, unless they definitely become citizens of another country. The citizen of one country who breaks the law of another country in which he is temporarily residing is subject to the law of that country. Only in semi-civilized and barbarous countries are the representatives of foreign powers allowed any domestic jurisdiction.

Can you inform me where I can procure the following for study in the original, with publishers and prices? (1) Targum of Onkelos; (2) Peschito (with lexicon if possible); (3) Arabic Bible. J. G. M.

1. Longmans, Green & Co., London, publish Etheridge's translation (8½ shillings), which can probably be obtained of their New York house. 2 and 3. Address the American Bible Society, New York, for their price-list of sizes and styles. Their edition of the Peschito is the best now to be had, but a critical edition is soon expected from the Clarendon Press. There is no edition of it containing a lexicon. The best lexicon in small compass is probably Brockelmann's, which you could procure or import through B. Westermann, New York.

We are organizing a reading club to study "The Jews." Can you suggest any course of reading or programme that would be helpful to us? I. B. L.

The subject needs distribution, as, for instance, the land, the people, and their literature form divisions that may be separately studied. The most that we can suggest is a variety of books for material under such divisions. See Townsend MacCoun's "Geography and History of the Holy Land," "Patriarchal Palestine," and Sayce's "Early History of the Hebrews," Bartlett's "From Egypt to Palestine," Cornill's "History of Israel" (Kent's is fuller), Cornill's "Prophets of Israel" (W. R. Smith's is fuller), "Men of the Bible" series (small books), Bennett's "Primer of the Bible," also various articles in the Encyclopædia Britannica.

1. Could you give me a list of books on expansion (both for and against) to be used by a debating club? 2. Also tell me where I can get a description of the lamps, or means of lighting, used in ancient Babylon and Nineveh. M. J. P.

1. Benjamin Kidd's "Control of the Tropics" (for), President Jordan's "Imperial Democracy" (against), President Schurman's address at Cornell (for), Carl Schurz's address at Chicago (against), Professor Worcester's recent article in "Harper's Weekly" (for). 2. We do not know any that is as yet published. Whatever there was must have been very primitive. If we obtain any information, we will make a note of it.

Kindly tell me what is the Moravian Brethren's belief, and when, where, and how the sect originated; or mention some book in which I could find the information wanted. M. L. F.

The evangelical Protestant belief common to the churches of the Reformation. The official name of the Moravian Church is "The Church of the United Brethren." It sprang up in Bohemia, 1457, from the blood of the martyr Huss, and by Luther's time included two hundred congregations. Destroyed by persecution, it revived again in Moravia, whence its present designation. See the cyclopædias; also the "Moravian Manual" and Schweinitz's "History" (Moravian Publication Office, Bethlehem, Pa., $1 and $2.50).

1. Where can an essay, "Don't Worry," by Mr. Theodore F. Seward, be obtained, and at what price? 2. Has "Psychics," by M. J. Savage, any special value to a student of psychological problems? 3. Name price and publisher of Hudson's "Law of Psychic Phenomena." 4. Name prices of (*a*) "A Laboratory Manual on Astronomy," Mary Byrd; (*b*) "Elements of Astronomy," Professor Young, 1898 ed. M. A. F.

1. T. Y. Crowell & Co., New York, 35 cents. 2. We have not read it, but know the author to be an intelligent and careful student of the subject. 3. The McClurg Company, Chicago, $1.50. 4. (*a*) We do not know. (*b*) $1.75.

Kindly inform me of a history of the Protestant Reformation, written by a fair-minded Roman Catholic, such, for instance, as Justin McCarthy. Having always heard and read only the Protestant side of that movement, I am interested to know what is or can be said on the other side by a reasonable, non-bigoted person. C. L. F.

A valued friend who is a Roman Catholic theologian recommends Spalding's "History of the Protestant Reformation," also Cobbett's; besides these, Gasquet's "Protestant Reformation in England" (Benziger Brothers, New York).

Kindly inform me when the copyright on the Revised Version of the Bible expires; and also if that is the only version on which there is a copyright. X. Y. Z.

It has already expired; that is, the time has elapsed during which the American Revisers agreed to issue no competing edition. The American Revision will now shortly be issued by Messrs. Nelson & Sons, New York. We are not aware that any copyright exists on any complete edition of the Bible now in print.

On the theory of the universal Fatherhood of God, how do you interpret Matthew xiii., 37-43; John vi., 70; John viii., 41-44? H. M. D.

Those who in these passages are said to be sons of "the evil one," or "the devil," were certainly such in the *character* acquired by perverse choice and conduct. This is entirely consistent with their being sons of God in the *nature* given by birth. The distinction between sonship in character and sonship in nature is familiarly recognized in our common thought and speech about children whom we see daily.

Kindly let me know the name of a good history of the Jewish people during the times of the Bible and after, suitable to a young girl. L. C. R.

A really good history of the Jews for children, so a valued friend at the head of a synagogue informs us, remains to be written, and has already been promised. The best that can now be referred to is Lady Magnus's "Outlines of Jewish History," from B.C. 586 (Jewish Publication Society, Philadelphia).

What helps can you recommend in the literary study of the Book of Job? W. M.

"Job" in the Modern Reader's Bible Series; Moulton's "Literary Study of the Bible;" Gilbert's "Poetry of Job" (McClurg, Chicago, $1). Genung's "An Epic of the Inner Life" (Houghton Mifflin & Co., Boston, $1.25).

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FOR THE LITTLE PEOPLE

The Gingerbread Man

By Eva Eickemeyer Rowland

Humpty, dumpty, dickery dan,
Sing hey, sing ho, for the gingerbread man!
With his smile so sweet, and his form so neat,
And his gingerbread shoes on his gingerbread feet.

His eyes are two currants so round and black;
He's baked in a pan lying flat on his back;
He comes from the oven so glossy and brown,
The loveliest gingerbread man in town!

And why is his gingerbread smile so sweet?
And why is his gingerbread form so neat?
And why has he shoes on his gingerbread feet?
Because—he is made for my Teddy to eat.

The Tale of Two Tails

By Mary H. Wilson

"Taddypole and Pollywog
Lived together in a bog:
Here you see the very pool
Where they went to swimming-school.

"By and by—'tis true, though strange—
O'er them came a wondrous change:
Here you see them on a log,
Each a most decided Frog."

—"*Mother's Portfolio.*"

The little pond behind the machine-shop was full of tadpoles—wee fellows, all head and tail. Jolliest of these were Taddypole and Pollywog, two little cousins, who spent their time in countless swimming-matches or games of hide-and-seek among the stones which bordered the pond.

Barefooted boys and girls peeped over the edge of the water to watch the tadpoles darting hither and thither, then with merry shouts returned to their own play.

Taddy's and Pollie's round eyes watched them curiously. Sometimes when the land-babies waded in the shallow water these tiny water-babies played fearlessly around their feet, nibbling their toes, or playing leap-frog over them.

So they passed their merry days, and when the twilight came, Taddy and Pollie were ready to listen to the band concert. This, unfortunately, was given on land, so the little tadpoles could not be present; but from the water they could catch glimpses of Father Frog booming away on his big bass drum, and hear the sweet chirping chorus of the tiny frog violinists in the marsh near by.

"Oh, Pollie," cried Taddypole, "if we could only go to the concert! Why, I'd be willing to give up hide-and-seek for a week just to get a little nearer to the music."

"I know," returned Pollywog, gloomily. "I want to go myself, the very worst way. There's no use wishing, though, for we have no clothes that would be suitable. Only green silk dress suits with polka dots are worn this year. Besides, we can't stand it out of the water. It's too warm, or something, I don't know just what, but I always feel half smothered, if I try."

"Besides," reflected Taddy, "we haven't been invited. Only musicians are asked, and we can't sing, you know."

Splash! Ker-chunk! Father Frog hopped into the water, then out again on a broad stone, where he began thundering a bass solo,

"Come along, come along,
Come along!"

"Oh, how we wish we could!" cried the little tadpoles, feeling that this was a personal invitation. They swam as close as possible to the stone, and gazed admiringly at the great singer.

"Could what?" rumbled Father Frog.

"Wish we could go to the concert."

"Ker-chug!" answered Father Frog. It sounded very much like a hoarse chuckle. "Why don't you go?"

"No invitation."

"No dress suit."

"Can't breathe out of the water."

The tadpoles' voices were very mournful as they gave their reasons.

"I invite you," said Father Frog, "to

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the July concert three weeks from to-day. Your dress suits will be ready, and as for breathing, it's all practice. Would you believe it?" he said in a hoarse whisper; "I couldn't stay out of the water very well myself at one time, but I practiced breathing every day, until now it is the easiest thing in the world. But speaking of practice making perfect reminds me I must rehearse my song for the concert:

"Come along, come along,
Come along!"

"Let's go down in the sand," whispered Pollie. "I can always think better down there; and, really, this is all so surprising I must think it over. Oh, Taddy, do you think we could truly go to the concert?"

Taddy whisked his tail and dived down without answering, feeling this to be too much of a problem for a tadpole to decide.

"It's very strange," said Taddy a few days after. "It certainly seems as if we were getting legs. What use have tadpoles for them? We only need our strong tails for swimming."

"Taddy," cried Pollie, "there's something still stranger. Our tails are shrinking. If they don't stop, they will disappear, and then what could we do?"

"Grr-um, grr-um!" sounded Father Frog's hoarse voice. "Getting ready for the concert, I see! Well, when you lose those ridiculous tails you will look much better."

"Lose them!" exclaimed the tadpoles; "and what do you think we could do without them?" But Father Frog had disappeared, leaving only the echo of his "Come along."

"I feel as if something strange were about to happen," said Pollie. "I'm tired of tag and hide-and-seek; let's think of some new game."

"We might practice breathing as Father Frog advised," suggested Taddy. "Let's go to the top of the water and see who can keep his head out the longer."

This new game interested the tadpoles very much, and in a week's time they began to really enjoy the air.

"I can stay out a long while now," announced Taddy, triumphantly, "and since my front legs appeared I can jump quite high."

"Our tails are quite gone," said Pollie, "and I don't know but it is an improvement. I think I like legs better than tails, and hopping is much more fun than swimming. Some day I mean to hop up on that wet stone where Father Frog sits so often. Wouldn't he be surprised to see me there?"

"What fun!" exclaimed Taddy. "Try it now. There, you did it! Oh, Pollie, how fine you look! Do you like it out there? I'm coming, too. Hurrah!"

"Ho, ho!" chuckled Father Frog from the bank. "Are you ready for the concert, little frogs?"

Taddy and Pollie looked at each other in astonishment.

"Are we frogs?" they cried.

"Why, yes."

"Oh, Taddy, and you have your green suit!"

"So have you, Pollie!"

"Why, I wouldn't be surprised at anything now, not even if we could sing. Let's try," and both little frogs lifted up their voices and sang:

"Che-weep, Che-weep, Che-weep."

They looked so droll and sang with such a funny chirp that Father Frog fell off the bank splash into the water with laughter.

Taddy and Pollie didn't mind this in the least, for they were sure that "Che-weep" was the most beautiful song in the world.

And this is the way Taddypole and Pollywog lost their tails and gained their voices in time for the July concert.

Animals in Ships

Wild animals caught in foreign countries are brought here on ocean steamers. There are dealers in some of the foreign cities who send hunters to all parts of the world to capture animals for circuses, zoölogical gardens, and private parks.

A ship that recently arrived in New York had in her hold cages of wild animals and birds. The confinement and the motion of the vessel frightened some of them very much. When the vessel was tied up to the dock, and the motion ceased, some of the animals were as greatly disturbed. Screeches, howls, roars, were heard from every part of the vessel except the cages of the hyena and the polar bear. These two acted as if sailing in ships about the world was a positive pleasure.

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